

OUR MEXICANS

BY THE

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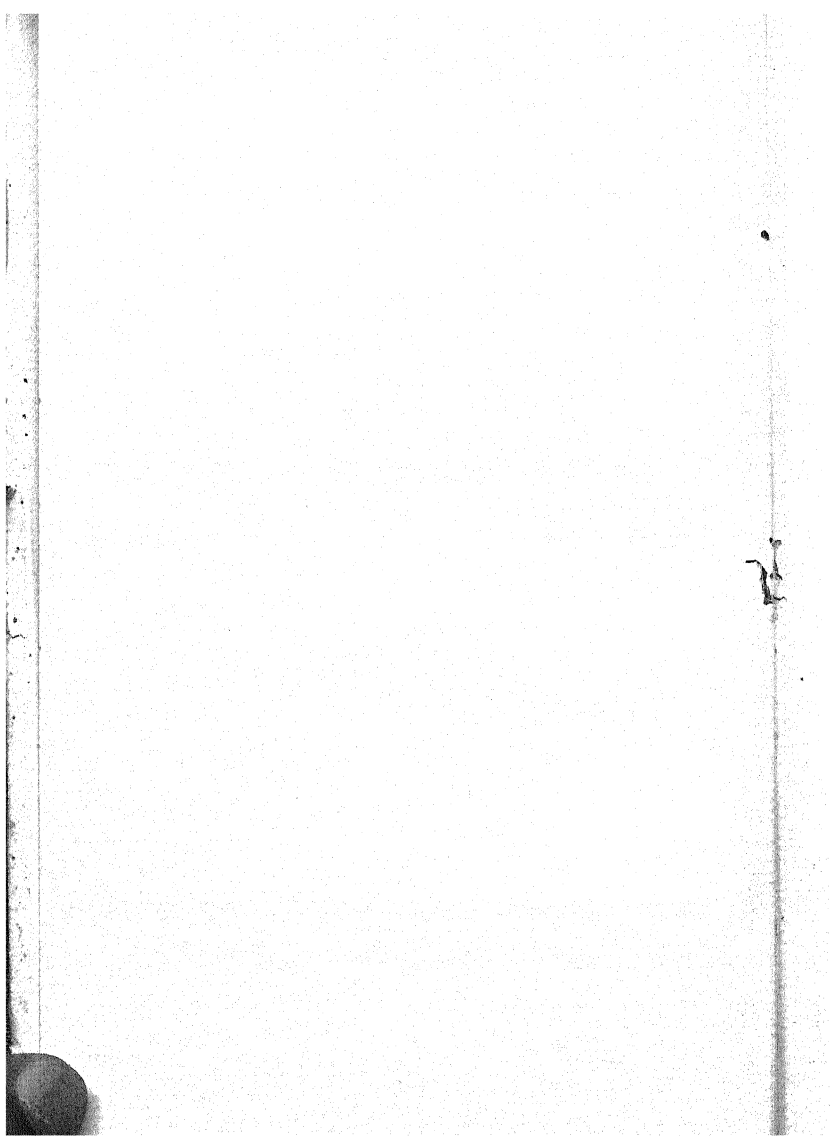
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FOREWORD

To know the history of our Church in our land is to be interested in Home Missions.

Our Board of Home Missions is therefore placing before our young people—for general reading or for use in study classes—a series of sketches which trace the planting and progress of gospel truth among our Indians, Mexicans, Mormons, Mountaineers of the South, Alaskans, and the dwellers in Porto Rico and Cuba. A seventh book in this series introduces its readers to seven typical home mission heroes.

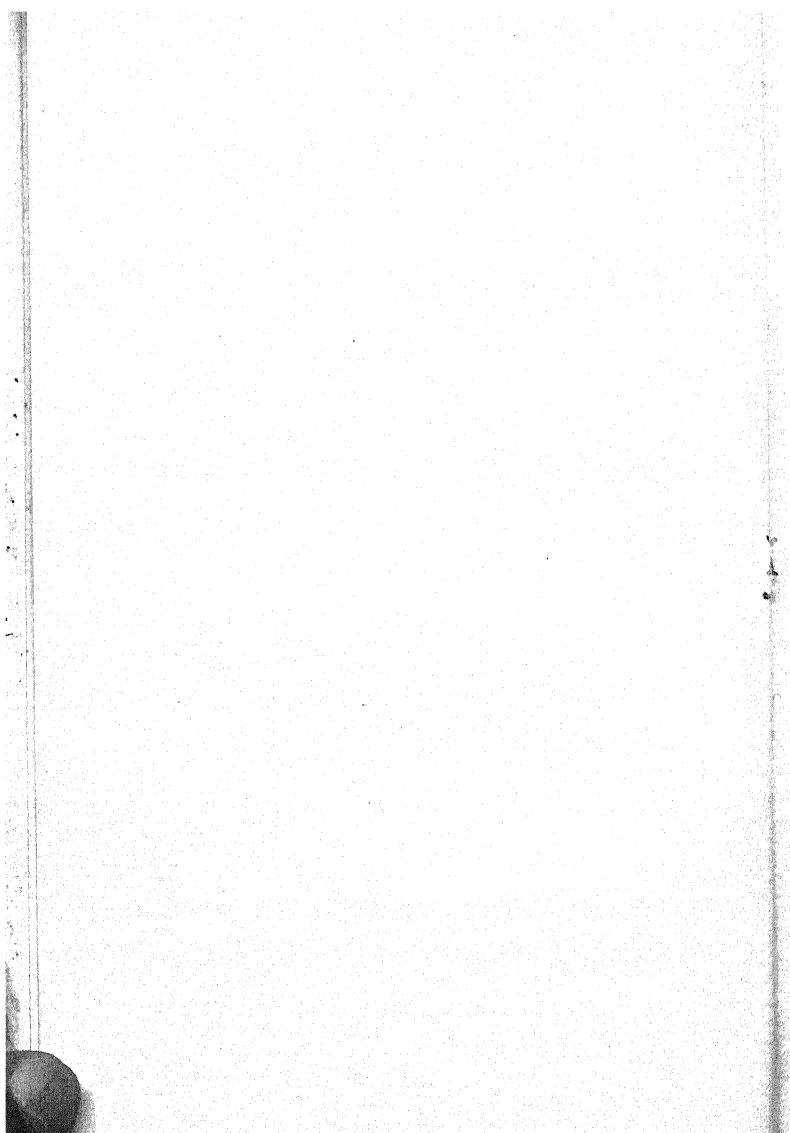
This little library of seven volumes, written by those who know the work, is warmly commended for accuracy and attractiveness.



AUTHOR'S PREFACE

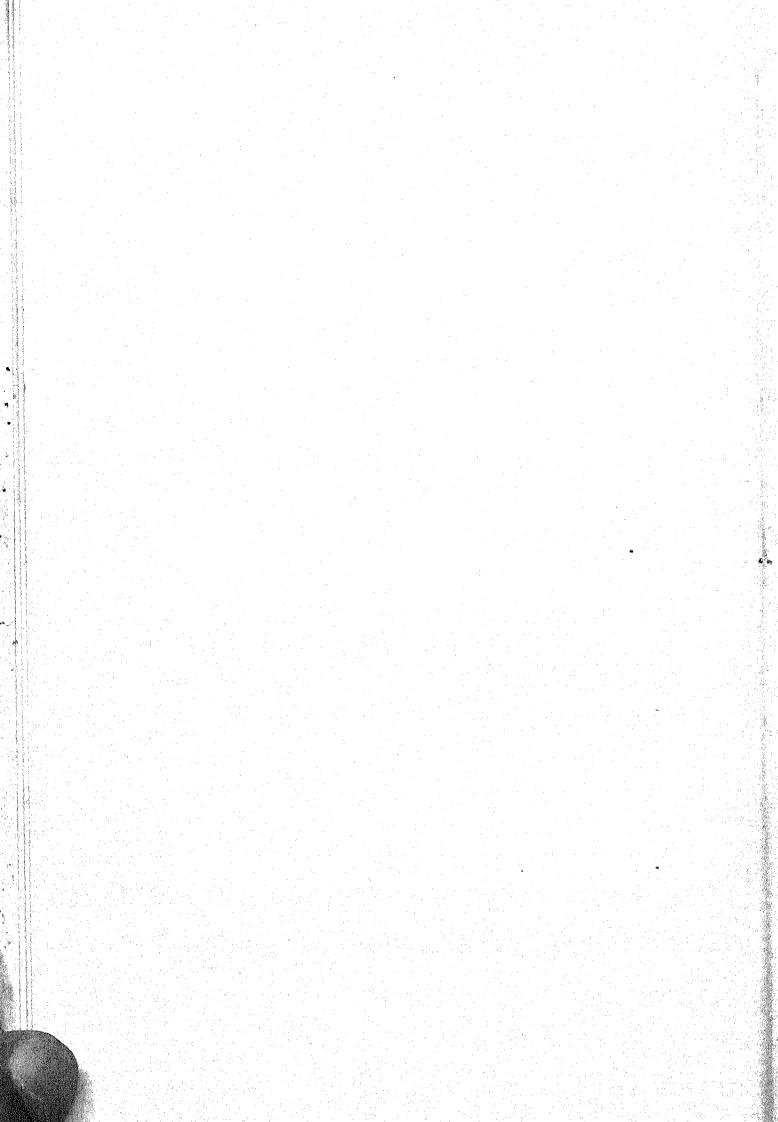
THE limits of this text-book have prevented any extended reference to the discovery, explorations, and conquest of New Mexico. The reader will find a fuller account in the works of Bancroft, Prince, Haines, Storms, and Lummis. From these authors the writer of these pages has drawn freely and gratefully owns his obligations.

R. M. C.



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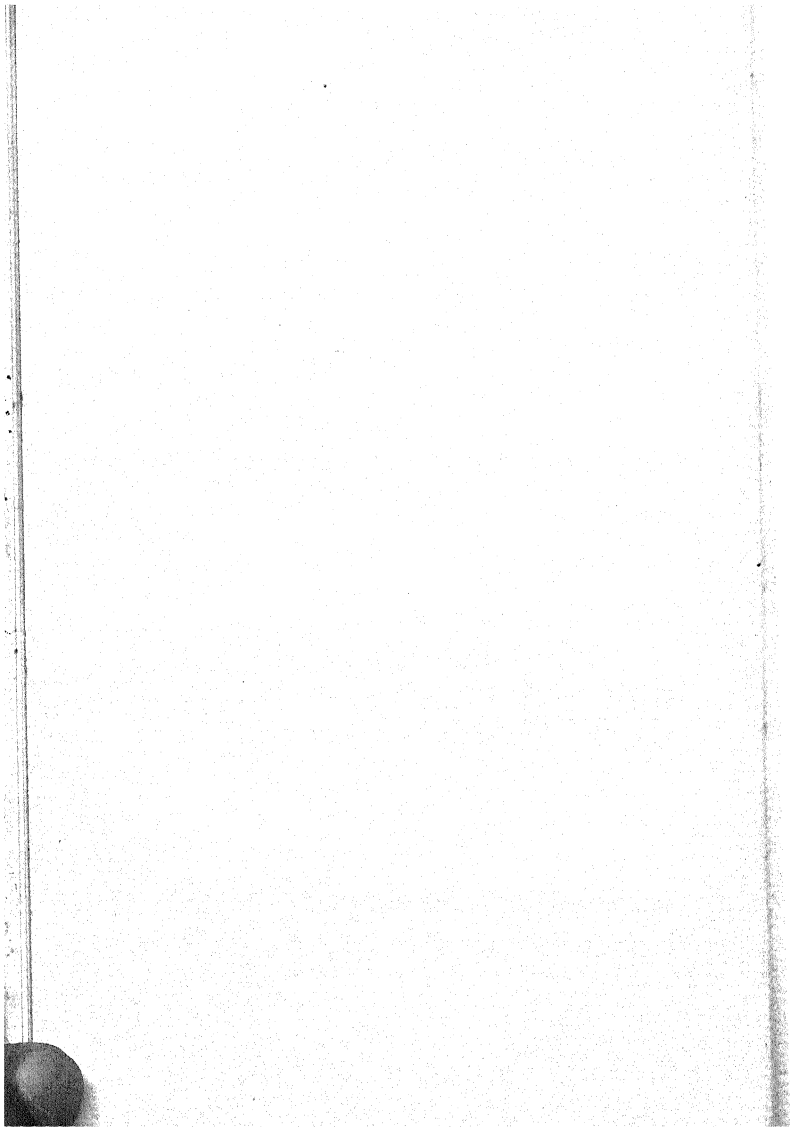
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OUR MEXICANS

CHAPTER I

DISCOVERY AND EXPLORATION

"Oh that thou wouldst . . . enlarge my coast!"
—I Chron. iv: 10.

Soon after Columbus had discovered America, France and England came upon the scene as rival powers to dispute with each other and with Spain the right to these new possessions. But for many years the Spaniards met with little opposition in the Southwest, except from the natives, in their struggle to extend the territory of Spain in the New World and find the stores of precious metal hidden away among tribes yet unknown.

It was on June 17th, 1527, when Charles V was King of Spain, that an expedition, commanded by Panfilo de Narvaez with Cabeza de Vaca as treasurer, bearing the title of high sheriff, and accompanied by five Fran-

ciscan friars headed by Juan Xuarez, set sail from San Lucar de Barrameda with the avowed object of conquering and colonizing all the country from Rio de la Palmas, on the east coast of Mexico, one hundred leagues north of Vera Cruz, to the southern extremity of Florida. This included all the States of the Union bordering on the Gulf of Mexico, besides a part of northeastern Mexico itself, including New Mexico.

The object of the expedition may be gathered from the petition of the leader of the expedition to the King of Spain. In this the petitioner proposes to traffic with the natives of the coast and to take thither religious men and ecclesiastics to make known and plant the Christian faith. He then modestly asks, among other things, that for this service to king and country he be made governor and chief justice during his life, and captain-general, with adequate salary for each position; also that he receive for himself one-tenth of all the royal rents forever and that he be made *adelantado* (high admiral) of these territories for himself, his heirs, and his successors.

This request was granted and a proclamation furnished which was to be made to the conquered, to the effect that God, our Lord, who created the heavens and the earth, gave

to one person—Saint Peter—the whole world for his kingdom, lordship, and jurisdiction; that one of the popes who succeeded Peter made a gift of these islands and territories to the Emperor and Queen; and that writings were given which were to be seen if desired. The conquered are then called upon to recognize the Church as mistress and superior of the universe and the High Pontiff in its name. They were assured if they thus obey they will be received with love, but if not they are warned that they will be enslaved and brought into subjection to the Church and the yoke of their majesties.

Armed with such authority Narvaez and his companions started with five vessels and six hundred men, and, after encountering violent winds and storms and desertions of men, they landed on the west coast of Florida, near Tampa Bay, in April, 1528. On the following Saturday the Spanish ensign was raised and the country taken for the King of Spain.

Failures and disappointments led the commander to move westward, and so the expedition divided, the army marching inland, while the ships went along the shore looking for a harbor.

On Sunday, May 1st, the parties separated, never to meet again. Little is known

of their course or their adventures except that the survivors, three Spaniards and a Negro, wandered for eight years before they reached the Gulf of California.

From the most reliable sources of information it is gathered that in 1536 a party of scouts in northern Mexico found Cabeza de Vaca and the Negro, and soon after they reached San Miguel and then Old Mexico.

Some writers are of the opinion that Cabeza in his wanderings touched certain places in New Mexico, while others contend just as vigorously that he never saw the country. Be that as it may, his story was of the deepest interest, and the Spaniards listening to it fancied themselves in possession of the "Seven cities of Cibola" with all their stores of golden treasures. All Mexico was in a ferment. A general desire for exploration followed, and so in 1539 an expedition was sent out under command of Vasquez de Coronado, who was the first to attempt the conquest of New Mexico and the exploration of this hitherto unknown territory.

A small party under Marcos de Niza a Franciscan friar, was sent out to find Cibola. He was accompanied by Father Onorato, a brother monk, Estevanico, the Negro, and a number of Indians.

They started on March 7th, and after travelling along the coast of the Gulf of California twenty-five leagues they came to a desert. Crossing this they reached a city called Vacupa, from which the Negro was sent forward to explore. The exaggerated reports sent back by the Negro induced Marcos to advance. They passed through the Gila Valley, not far from the present city of Tucson, Arizona, and then onward until they came within sight of Cibola (Zuni), but here the Negro was captured and put to death.

The friar, alarmed, decided to retire; but before doing so he ascended a high hill where he could see Cibola, raised a heap of stones, set up a cross, and under the text, "The heathen are given as an inheritance," took possession, naming the province "El Nuevo Regno de San Francisco"—The New Kingdom of Saint Francis.

The Indians became enemies, and he returned with "more fear than food" to his place of starting.

When the friar returned to Coronado the latter was so impressed that he sent off Melchior Diaz and Juan de Zaldivar to verify his statements, and with Niza he himself went to Mexico to tell the story to Viceroy Mendoza.

There the friar stated that he had taken

possession of Cibola, that he had been in the city himself, and had seen the turquoise columns, the beautiful slave-girls, and the priceless feather cloaks of those who dwelt in the king's palace. He spoke of the emeralds and precious stones, of the rooms "lighted by jewels," and of the vessels of gold and silver; and soon the minds of the Spaniards were inflamed, and Niza was made provincial of the Franciscans, and the Church and State united in the cause of adventure.

Soon an army of four hundred Spaniards and eight hundred Indians under Coronado was organized for the conquest of Cibola. The majority of those joining this expedition were men of rank and social influence. They assembled at Compostella, one hundred leagues from Mexico, and two ships were ordered to follow the coast to transport baggage and other equipment. At this place of meeting the viceroy addressed the men on the importance of the expedition, and they took an oath on the Gospels to obey their general. The whole number consisted of fifteen hundred men, with about one thousand horses, one hundred and fifty European cows, and a large number of sheep—the latter for the support of the troops and the colonization of the country.

The army started in February, 1540, and

at Culican Coronado advanced with a small body of cavaliers and foot soldiers, leaving the main army to follow later. Nothing of importance happened until, in May, they reached the "Red House," probably Casa Grande on the Gila. Here Coronado was disheartened, yet on June 23d he started in a northeasterly direction, and travelled for fifteen days. When nearing Cibola they saw some Indians, who uttered such piercing cries that, it is said, "The Spaniards were so frightened that they saddled their horses wrong end foremost." On July 10th, 1540, they reached an inhabited country, and came in sight of Cibola, standing on the ruins of old Zuni. The natives of the region were prepared for defence, and Coronado opened the attack. The Indians defended their town, but were defeated and fled, and in a short time the whole country was subjugated. There were seven cities, but the disappointment was so great that Niza was sent back in disgrace to Sonora, and Coronado reported: "He said the truth only in the names of the cities and the houses of stone."

The main army followed on to Cibola by much the same route as Coronado had travelled. Before their arrival Coronado had concluded a peace with the natives, and

heard of another province of seven cities called Tusayan (Moqui), which the general at once sent Captain Tobar with twenty men to explore. Monk Juan de Padilla accompanied the expedition. The Indians received them with kindness, but refused to allow them to enter, and the friar advised an attack. The Indians fled, but soon returned and gave in their submission. After this the army returned to Cibola, and about the same time Coronado sent twelve men under Don Garcia De Cardenas to discover and explore the great river to the east.

He secured guides and provisions at Tusayan, crossed the desert, and discovered the river, now named Colorado, and its Grand Cañon.

Soon after a deputation under Alvarado was sent to Cicuye (Pecos), accompanied by a Turk called Bigotes. They reached Acuco (now Acoma) after five days' journey. The Indians became friendly, and Alvarado pressed on to Tiguez, probably in the valley of Puerco, and was well received. He liked Tiguez, and sent word to Coronado to winter there, while he pressed on to Cicuye, probably Santa Ana. Coronado came on to Tiguez and there saw El Turco. Afterward Tiguez was taken and all the inhabitants imprisoned or put to death.

In 1541 Coronado marched eastward in search of Quivira, the land of El Turko. On finding this city he was sorely disappointed, the Turk was put to death, and the general returned to Cicuye. Next winter Jemez was visited, and immediately surrendered. Then other districts—probably San Juan, San Ildefonso, and Santa Clara—were visited. The people fled, and he then marched onward to Baraba, now Taos. The pueblos in Socorro district were visited also by one of the expeditions sent south.

The winter of 1541 was spent at Tiguez. Here the general was thrown from his horse. This accident disarranged the plans, and it was decided to evacuate the country. The homeward march began in 1542. Two monks, Fray Jean de Padilla and Padre Louis, remained behind in the hope of converting the natives. The former went to Quivira, where he was at once murdered. Louis went to Cicuye, but nothing more was ever heard of him.

For forty years no efforts were made to colonize New Mexico. In 1581 a Franciscan friar named Augustine Rodriguez, fired by religious ardor, asked for authority to enter the country and undertake the conversion of the natives. This was granted, and preparations were at once commenced. The friar

was accompanied by two brother monks, Juan de Santa Maria and Francisco Lopez, twelve soldiers, and a number of servants.

They followed the Rio Conchos to its meeting with the Rio Grande, thence up that river to Puera, about eight miles from Albuquerque. There the soldiers left Rodriguez and returned to their starting-point. The priests went on to Galisteo, and were so pleased that they determined to send Juan de Santa Maria to Spain for missionaries, but on his journey south he was killed at San Pablo and his body burned. The two other priests stayed at Puera for some time, but shortly afterward Francisco was killed by an Indian. Rodriguez then went to Santiago, but soon met the same fate, and his body was thrown into the stream.

When tidings came to Mexico of the death of the friars an interest was roused; Don Antonio de Espejo offered to pay the expenses and command the expedition in person, and on December 15th, 1582, he set out on his exploration.

They journeyed northward, meeting Indians and visiting pueblos. They visited Isleta and Puera, where they heard of the death of the friars. After seeing the towns previously visited by Coronado and his men, in 1583 they started homeward.

During the next fourteen years a number of applications were made for a contract to conquer and colonize New Mexico, and several attempts were made, but not till 1598-99 did Juan de Oñate succeed in the undertaking for the King of Spain.

CHAPTER II

CONQUEST AND COLONIZATION

"This land shall be your possession before the Lord."
—Num. xxxii: 22.

IN 1595 Don Juan de Oñate offered to furnish two hundred men at his own expense for the conquest and colonization of New Mexico. This was accepted, and he was given five years to complete the work. In 1598 the expedition was ready and started northward.

The force numbered four hundred men, one hundred and thirty accompanied by their families, also ten Franciscan friars, eighty-three wagons, and seven thousand head of cattle, and an escort of Chichuneca troops.

On April 20th they reached the Rio Grande, where Oñate took formal possession of New Mexico for God, the king, and himself. Religious services were held in a chapel built for the occasion. Many of the soldiers here deserted and returned to Mexico, but the settlers remained. On May 4th the army crossed the Rio Grande at El Paso,

and proceeded northward until Socorro was reached by Oñate and fifty-four men, where the natives made them welcome. Thence the advance party proceeded northward to Cia, and from San Felipe to Santo Domingo, which was chosen as head-quarters and where a convent named Ascención was founded. One of the party was sent back to bring up the rest of the wagons, and the colonists joined the advance party in August. The Spaniards met with no opposition in their marches, and on July 7th, 1598, representatives of thirty-four villages went to Santo Domingo and swore allegiance to their new masters. Later all went to San Juan, which remained some years the capital and centre of the colony. After making a tour of the provinces, work was begun on La Ciudad de la Santa Fé de San Francisco—the city of the Holy Faith of Saint Francis, the present Santa Fé.

On August 18th the rear-guard arrived, and on September 7th a mission chapel was consecrated with great ceremony. Two days later an assembly was held, at which native chieftains expressed willingness to have friars at their pueblos and to obey their instructions, whereupon the monks were sent out to the different pueblos.

Nothing of importance occurred during

the next year except the conquest of the Acomas, who alone remained enemies. After that for eighty years little is known of New Mexican history. The colony prospered, villages sprang up in the valley of the Rio Grande, and the priests were zealous in baptizing Indians and founding missions. In 1599 more troops arrived, and eight friars joined the colony.

San Juan remained the capital until 1640, when it was moved to Santa Fé.

During these years Romanism spread rapidly. In 1608 the Franciscan records show eight thousand converted, and in 1621 the records show sixteen thousand five hundred converts, while in 1626 over thirty-four thousand Indians had been baptized and forty-three churches erected.

Soon, however, discontent appeared. The severity of the Spanish laws, civil and ecclesiastical, the inquisition which had been established, and the tribute which was exacted to support the garrison, the missions, and the churches, fanned the fire of rebellion until, in 1645, it broke out, but was soon crushed. Again in 1650 a plot was formed to kill all the soldiers and the priests and drive the rest from the country, but this also was discovered and promptly frustrated. In 1675 several friars were killed. Constant

troubles arose and paved the way for the storm which was soon to burst upon the colony.

The 10th of August, 1680, was fixed as the day for the uprising. The knotted rope—their call to arms—had been sent from pueblo to pueblo, but the plot was discovered two days previously, and the only hope was in an immediate attack. Accordingly, on August 9th, the settlements were attacked, and about four hundred Spaniards perished. The final stand was made at Santa Fé, where a thousand Spaniards were besieged. After a gallant sortie, in which many of the Indians were killed, on August 20th it was decided to abandon the city. On the following day the first colonists of New Mexico left the city of Santa Fé to face the perils of the long march to the south. After suffering severe hardships they reached El Paso, where they determined to winter. A few priests remained behind, but not one escaped martyrdom. They were subjected to shocking cruelties, and, as Prince says, “so utterly did the mild nature of the Pueblo appear to have been changed in half a century and so terribly did the persecutions which the misdirected zeal of some of the ecclesiastics inaugurated react on others, many of whom were men of great kindness and

benevolence, and all of whom had shown marked self-sacrifice and zeal, that decrees were issued for the destruction of every vestige of the Christian religion and the Spanish authority."

Early in 1681 the colonists who had fled were re-enforced, and Governor Otermin attempted the reconquest of New Mexico, but failed. Nothing of importance was accomplished until 1691, when Don Diego de Vargas undertook the generalship of the Spanish army, and in 1692 began the march for Santa Fé, which surrendered on September 13th. The Indians received absolution for their sins, and a thousand children were baptized.

After a trip through the North, Vargas returned to Santa Fé and recommended to the Viceroy of New Spain that garrisons be established in different towns; that five hundred families and one hundred soldiers be sent at once; and that blacksmiths, carpenters, and other mechanics be sent from the jails of Zacatecas, Queretaros, and Rosaro to the colony to act as teachers and to search for mines.

After visiting nearly every pueblo of importance, baptizing two thousand two hundred and fourteen natives and rescuing seventy-four Spanish women and children,

Vargas arrived at El Paso on December 20th, 1692, and at once commenced preparations for colonizing the province. On October 11th, 1693, he set out with a new expedition of fifteen hundred persons, including seventeen friars. They met with suspicion and distrust; yet after long marches, anxiety, and battles, by November 24th, 1696, all the pueblos had submitted except Acoma, Santa Clara, Santa Domingo, and Cochiti.

With the exception of some outbreaks by wandering tribes of Indians the eighteenth century was one of comparative quiet.

In 1796 the Franciscan fathers took a census of the civilized pueblos, in which were found 14,167 whites and 9,453 Indians. In 1798 there were 15,031 whites and 9,732 Indians, while in 1799 Governor Chacon's report gives 18,826 whites and 9,732 Indians, Santa Fé at that time having a population of 3,795.

The nineteenth century was to bring many changes in the conditions and government of New Mexico. In 1803 the United States secured from France the Louisiana Purchase, and Spain became somewhat uneasy at the rapid growth of this new republic. Traders were looked upon with suspicion, and questions of boundary were constantly causing trouble. Texas had been settled by

Spaniards as early as 1690, and now, when the United States claimed territory as far west as the Rio Grande, numerous conflicts arose.

It was in 1807 that Zebulon M. Pike visited New Mexico by mistake. He had been sent from St. Louis to pacify the Kansas and Osage Indians and to explore the region of the Arkansas and Red rivers. He was instructed not to offend the New Mexicans, and to keep clear of their territory. After finding Pike's Peak the party moved southward in search of the Red River, and soon they reached a stream which they supposed to be the river they sought. They built a fort and raised the Stars and Stripes. They were soon visited by a company of horsemen who informed them that they were on New Mexican soil, and that the governor required their presence in Santa Fé to explain the purpose of their errand. After visiting Santa Fé they were taken to Chihuahua, Mexico, where they were detained for some time and then sent back to the United States.

In 1819 a movement began in Mexico against Spanish control. Spain and New Mexico became a Mexican department instead of a Spanish province, and in two years New Mexico became a territory of the Republic of Mexico.

In 1837, because of taxation, a revolution broke out, and a new government was organized, which, however, was short-lived, and New Mexico was received again as a Territory of Mexico.

It will be remembered that while Texas won her independence in 1835, Mexico had not acknowledged it, and so when Texas sought annexation to the United States in 1845 and obtained it, war resulted.

The feeling in New Mexico was that the Territory would advance more rapidly under American than under Mexican rule. So when General Kearney, in August, 1846, reached Santa Fé, he took possession without a shot being fired or a drop of blood shed, and on September 22d New Mexico was proclaimed a part of the United States, under the name of "The Territory of New Mexico."

The caravan trade with Santa Fé began early in the nineteenth century. Within twenty-five years the value of goods imported amounted to \$90,000 per annum, and by 1846 to \$1,750,000.

New Mexico advanced rapidly. Railroads succeeded the wagon-train, new life brought business and prosperity, and the dreaming of centuries became forever a thing of the past. Mines are being developed. Agri-

culture is being pressed in the Pecos Valley, in the valleys of the Rio Grande and the San Juan, while flocks of sheep and herds of cattle everywhere prove the advancing prosperity.

CHAPTER III

OUR MEXICANS

"We wait for light . . . but we walk in darkness."—Isa. lix. 9.

To speak of the Spanish-speaking people living within our gates as "Mexicans," in contradistinction to Americans, is to use a term that is not only misleading, but unjust to this people and hurtful to the best interests of the Southwest. Let us not forget when the term "Mexican" is used with reference to part of our population that, while there is some difference in race and blood between the descendants of the Spanish settlers of New Mexico and the later emigrants from Europe, Asia, and Africa, if anybody is entitled to the name "American" it surely is the people who are descendants of men and women who lived in New Mexico when the ancestors of these later comers were living in poverty in some European hamlet or Asiatic village.

Let us not forget that no one, no matter what his color or circumstances, has a right

to arrogate to himself the name "American" to the exclusion of this splendid race who have been Americans longer than any Son or Daughter of the Revolution, or than any family that can trace its ancestry back to the Mayflower. Our Mexicans are the two hundred and fifty or three hundred thousand people of Spanish origin, of whom at least two hundred thousand are residents of New Mexico, Arizona, Colorado, California, and Texas.

Spanish Origin

The first attempt to colonize New Mexico was made by Castano de Soso in 1590. With one hundred and seventy persons—men, women, and children—he entered the country by way of the Pecos Valley, intending to plant a colony. He went almost as far as the present boundary of Colorado and then moved south down the Rio Grande Valley, but disaster overtook this and several other attempts to settle New Mexico.

In 1598, as has been seen, Oñate made another attempt to colonize the country. Besides a number of Franciscan friars, he had about two hundred men, several with families, and eighty wagons and seven thousand cattle. This company travelled up the

Rio Grande as far as Rio Chama, where they settled and built a church. This was the first Spanish settlement in New Mexico, and was named San Gabriel or San Juan de los Caballeros.

Soon after this a number of other settlements were effected, the principal of which was at Santa Fé in 1607 or 1608.

In the revolution of 1680 these colonies were broken up and the colonists driven from the country. But in 1693 a party from Mexico reached Santa Fé without interruption, and began anew the recolonization of the country. To-day in New Mexico are found the descendants of these Spanish conquerors and colonists.

As the tourist looks from the car-windows or alights from the train he sees and hears much that surprises and often leads to very incorrect opinions. He forgets that for more than three centuries these people have lived far from the busy world, and although of late years the railroad has come, bringing with it new civilization, yet New Mexico still remains a land of quaint and curious customs. One bent on investigation sees the men and women, of short and dark visage, wearing their *sombreros* and *rebosas*, guiding their caravans of bridleless donkeys along the street as they call out, "*Llana*,

llana" (wood, wood), or "*albuquoques*" (apricots), and such merchandise. As he hears an unknown tongue in the country that is our very own, and sees what he is inclined to call a "foreign people," he at once thinks of the cowardly Spaniard of whom he has heard, stealing from tree to tree in order, if possible, to pierce the invader with his stiletto.

But the average Mexican, doubtless affected by the climate of the Southwest, has hardly enough of ambition to run about from place to place, and as a race they seem fond of putting off any task as long as possible. It is this peculiarity that has led to the saying that the Mexican lives in the land of *mañana*—to-morrow. Though this name may well be applied to many, and though the majority of the people are poor in the extreme, yet many of them are quite industrious and make a fair living from their little ranches and flocks of sheep and goats, while others engage in business with considerable success.

In the manner of living and social customs of this people, while there is much to sad-den, there is also much from which we may all learn lessons.

The people live mostly in houses built of *adobes*. The *adobe* may be simply a "sod"

peeled from the lawn, but the real *adobe* is a mixture of mud and straw put into a box two feet long, eight inches wide, and four inches deep, and then turned out in the sun to dry. These "adobe brick" are laid upon each other in a mortar of their own mud, the floors are of native earth, and the roof is covered with poles, called *vigas*, crossed with branches, which in turn are covered with clay and gravel.

There may or may not be small openings to let in the light and air. The houses are usually very small, consisting of only one or two rooms, into which a whole family is crowded. There they live, and eat, and sleep—a custom which is not at all favorable to the development of the true moral nature. Notwithstanding their humble homes, the average Mexican is hospitality personified. He is always kind and polite and ready to entertain. I have known whole families to leave their only room, insisting on placing at the disposal of the stranger everything in their little home, and in sharing their brown beans and their quenchless *chili*, their *carne* and *huevos* (eggs) with the stranger. They have the scriptural grace of hospitality.

In the home the children have special reverence for their parents, and the old are carefully looked after. The *hombre* rules

supreme, and the wives and daughters serve their lords and masters.

Many customs remind one of Bible lands in Bible times. The way they prepare their food, plough their lands, thresh their grain and separate it from the chaff; the way they mix the straw and chaff with mud and mould the sun-dried bricks; the way they herd their cattle and watch their sheep, and carry burdens on their heads, and glean and gather up their crops—these and a thousand other things remind one forcibly of the land in which our Saviour lived two thousand years ago.

But while it is true that the Mexicans retain many of their old customs and notions, and are slow to change them, the wonder is that during their fifty years within the bounds of the United States so much has been accomplished.

The Roman Catholic clergy, French and Italian, for ages have held complete sway over the minds and bodies of this people. As nothing was done for either their education, their elevation, or their comfort, it is surprising that the work of assimilation advances so steadily. Notwithstanding the denunciations of wrathful priests who threaten their people with anathema and excommunication if they send their children to the

schools or sell property to "those Protestants," the very people thus denounced are pleading for our mission schools.

We certainly have an open door. Prejudices are disappearing. New interest is being manifested in education and general progress. The Mexicans are desirous of bettering their condition, and are willing to give up their old customs, the language and even the religion of their fathers, when they are convinced that a better is offered.

Educational Conditions

The Annual Report of the Superintendent of Schools of New Mexico for 1901 shows seventy-three city schools, with an average attendance of 4,902 out of a school population of 12,321, or a little more than thirty per cent. of the school population. But in the cities our schools—and they are good ones—are largely attended by American children rather than the bright-eyed Mexican boys and girls.

The same report shows six hundred and twenty-one "schools" in the counties open for an average of four and a third months in the year with an average attendance of 23,412 out of a school population of 62,864. In other words, rather more than one-third

of the entire school population attend school for one-third of a year.

This is a great improvement in the last ten years, but the question of better school accommodation and better education for the thousands of the native population who at no distant day are to be the voters not only in New Mexico, but in the United States, is a very serious one. It is a just source of pride to have good schools in our towns and cities, expending annually \$16.74 per capita on the 8,150 pupils in attendance; and well-equipped higher institutions, supported by the public fund, spending \$159.66 per capita annually on the 907 pupils enrolled. But it is no wonder that the Superintendent of Education should remark, "This is entirely unfair," and then enter a strong appeal for the 27,984 on whose education there is expended only \$4.94 per capita. Here centres the need and value of our mission schools, to which reference will be made in a future chapter.

Religious Conditions

With the educational disadvantages to which the Mexican people have been subjected little can be expected of their religious condition.

When one reads the story of the introduction of Roman Catholicism into New Mexico he cannot wonder at the present condition of the people whose religion is based on such a foundation.

The treatment of the Indians, subdued by the troops, baptized wholesale by the priests, and enslaved as well, is abundant reason why the first Franciscan priest, who came with Coronado in 1540, suffered death at their hands, and why Rodriguez and his companions, who came in 1582, suffered a similar fate, and for the wholesale slaughter in 1680.

Little can be said for a system which was for three centuries or more the established religion of the Mexicans, which was recognized by peculiar privileges, which was without competition, which was in fact a military hierarchy in control of the province, and yet which to-day would have its adherents in the darkness and superstition of the Middle Ages but for the enlightening and elevating influences of American civilization and Protestant missions.

Even fifty years ago Romanism demanded successive feast-days and parades, many of which are still observed, until the life of the people was robbed of all progress and enterprise attendant upon diligent labor. Super-

stition is yet encouraged. Miracle-working is still claimed and trusted. Images are carried to the bedside of the sick, and the sick and lame are carried to the churches to be cured of their diseases. The sacred host is paraded through the streets with great pomp, while the people kneel as the procession passes.

The patron saint, "our Lady of Guadalupe," is one illustration of many that could be given of the priestly impositions practised upon this misled people. Here is the tradition as given by the Rev. T. F. Wallace:

The virgin of Guadalupe, patroness of the Romish Church in Mexico, made her first appearance to the poor Indian, Juan Diego. She was seen by him in a rainbow over the hill Tonan in Topeyacac in the early morning of December 12th, 1531. On first seeing her, he exclaimed:

"I am in the paradise of my forefathers."

The salutation of the virgin was in this wise:

"My son, Juan Diego, whom I love as I do a little delicate child, how art thou?"

She then informed him that she wanted him to be bearer of a message from her to the Bishop Zumarraga, saying:

"Thou wilt say to him that the mother of the true God sends him word that he is to

build for me a temple in which I can show the long-ago motherly affection I had and still have for the people of your race."

Juan Diego took the message to the bishop, and returned to the virgin, telling her that his worship, although he listened to the message, took little notice of it; and the poor Indian besought the virgin that she would choose some other ambassador. He was assured that he alone would suit her.

According to the account, Juan Diego tried to avoid compliance with the virgin's command, but she appeared again to him. Although he excused himself, alleging sickness of an uncle and a nephew, she was not willing to release him, but sent him at once to the hill Tonan to cut and bring her such flowers as he might find there. Juan Diego, returning with the flowers, presented them to the virgin in his *ayate*, a cloth made of the fibre of the *maguey*, used as a *manto* (mantle) by the Indians. Touching the flowers, the virgin ordered Juan Diego to carry them to the bishop as the sign he had asked to satisfy him that the true mother of God had sent Juan Diego to him.

In a familiar picture Juan is represented in the presence of the bishop and his familiars; he has just opened up his *ayate*, in which he carried the flowers.

These fall to the floor, and, lo! to the amazement of bishop, Indian, and all, the virgin is seen painted upon the *ayate*, just in the same form that she is seen in every Roman Catholic church and house in Mexico, in every kind and size of painting, engraving, or sculpture.

The miners carry a small picture of her hung about their necks, and, of whatever else they may divest themselves while working down in the deep silver-mines, this is never laid aside. In nearly every mine they have an image or picture of her placed in a rude shrine, and before it, ever burning, one or more candles. The mule, donkey, and stage drivers carry the same picture hung about their necks. The women, rich and poor, wear breastpins with her image on them.

The greatest feast-day in Mexico (December 12th) is that celebrated in honor of the appearance of Nuestra Señora de Guadalupe.

There is no doubt but more honor is shown and more sincere worship rendered to this patroness of Mexico, and more trust placed in her by the women and the ignorant masses in the republic, than in the only begotten Son of God. No wonder that a missionary who has come in contact with these abominations should say:

"The Roman Catholic Mexican worships the mother of Christ, his grandmother, his father, his grandfather, his heart, his side, his cross—in short, anything, or any person, but Christ himself. They pluck the diadem from the brow of King Jesus in order to give it to the Pope of Rome."

These were some of the conditions of the New Mexican people when the first Protestants entered the territory fifty years ago, and which are still found in many localities among this interesting but misled people to-day.

CHAPTER IV

THE PENITENTES

"Going about to establish their own righteousness."
—Rom. x: 3.

STRANGE, yet true, that none of our encyclopædias give any account of the Order of Penitentes in the United States. It is stated on good authority that the Pueblo Indians had an ancient custom of holding a penitential fast for four days in each of their pueblos. On that occasion a small number of men and women were selected to bear the sins of all. These were shut up in their sacred council chamber. Before each was placed a "tinaja" of water, of which they must not drink, while every morning a delegation came to wash their feet. This continued throughout the four fast-days, and is the only form of penitence, except what is imposed by the Church, known to have existed among them.

The idea of the whip as a means of grace was long ago known in the history of nations. The Egyptians, Spartans, and Ro-

mans all practised whipping as an atonement for sin. As early as the eleventh century it was advocated and practised by the cardinals, and in 1220 the first fraternity for regular and public self-whipping was founded. A little later we read that rich and poor walked with leathern whips through the city streets whipping themselves until they drew blood from their tortured bodies, and, amid sighs and tears, they sang their penitential hymns and entreated the compassion of the Deity.

For a century after this flagellation was practised in different European countries. Efforts were sometimes made, it is true, by the Romish Church to stop the practice, but again and again it was revived in Italy, Spain, and France.

About three hundred years ago the "Order of Los Hermanos Penitentes" was founded in Spain, its object being "religious study and conversation," and, so far as known, the members of this organization were "men of good morals and good sense." In course of time this order came to old Mexico, and afterward, when the Franciscan friars came to New Mexico, they introduced this system of self-torture.

It is said that the first public penance in New Mexico was celebrated in 1594 by Juan

de Oñate and his men. The system degenerated more and more as the years passed, until the present "monstrosity had developed." When this order came to New Mexico they found traces of the Penitentes among the Indians previously referred to, but nothing so gross as the customs introduced by the Franciscan friars.

The number of Penitentes in New Mexico in 1903 is variously estimated from twenty-five to thirty-five hundred. They all claim allegiance to the Romish Church. Their belief is founded on the use of the whip, the cactus, and the cross as instruments of torture.

The only season in which the Penitentes practise their religious rites is Lent. During these weeks the traveller through the cañons or near their meeting-places must not be surprised to witness their processions as they leave the *morada* (place of meeting), led by their priests and so-called bands of music, the latter making all kinds of noises on their musical instruments. These are followed by a number of men, each carrying on his bare shoulders one end of a huge cross, while the other end, about twenty feet distant, is dragging on the ground. After these come another band, stripped to the waist, each having a huge cactus bound over his bare

shoulders, back, and breast. Then follow other men, also bare to the waist, lashing themselves with whips made from the *amole* or soap-weed, until their backs are one mass of raw flesh. Singing their weird song they pass on to an elevation about half a mile or more from the starting-point, and there these deluded creatures prostrate themselves before the cross.

The whips used are about three feet long. These have braided handles, with a lash about four inches across, and braided also for about half its length, and with long, hair-like tails. This is the "*Disciplina*" of penance.

My mind goes back to one Good Friday night, when with a Mexican friend I reached a plaza nearly one hundred miles from the railroad station. I had driven two days in order to be present and investigate for myself the tales told by Lummis in his "Land of Poco Tiempo." As we sat at supper in the home of our host, the children came running in, saying:

"The Penitentes are coming."

We at once rushed to the door to see the procession, and if possible to secure an entrance to the meeting of *tinieblas* (darkness) in that little chapel. We joined the procession, but just as we reached the door

three large officers stepped in front and, beckoning with their hands, ordered us away. My guide pleaded hard, and after some discussion the men retired and talked the matter over with some of their friends. Then they returned, and I was admitted to the room, where for a couple of hours at least, with closed doors, sights were seen and noises heard that no tongue could describe.

The building is of *adobe*, with large sliding-doors in one end, and with but one small, round hole in one side for light and ventilation. The floor is native earth, except at the end where the altar is located. In front of the altar is a large, curtained table, under which the choir have their seats on the floor. In front of this table, on a small stool, sit two men, each holding a stone in his hand. Directly in front of the stool, but on the earthen floor, at some distance from the front of the altar platform, is a stand on which is a wooden triangle, having one lighted candle on the apex, three on the base, and five on either side. In front of this the Penitentes stand facing the lights. These men for days have been torturing themselves in the ways previously described. Now their heads and backs and arms are bandaged. These men we would suppose to be the most religious in the community; instead,

they are regarded as the most deluded and of the lower class, doing penance not only for the sins they have committed, but for those which they intend to commit during the coming year.

All things being ready, at the blast of a trumpet the meeting is in progress. The choristers under the table sing and play one verse. The men in front of the table strike three times on the seats with the stones they hold in their hands, then one of the Penitentes steps forward and extinguishes one of the lights. This continues until all the lights but one have disappeared. There is silence for a moment. Then a large, flat surface, probably nine by twelve feet, apparently of wood, covered with zinc, which in its turn is covered with leather, is placed on the floor. The doors in the front of the buildings are closed and barred. The *hermanas* range themselves about the room. The music is again started, and at a given signal the last light is gone. From boxes and barrels, previously ranged round the room, ropes and chains and sticks are drawn, and for about one half-hour the clashing of chains and the ranting of other instruments is maddening.

The noise, the groans, and the darkness I can never forget. If at any time I want

an illustration of that "outer darkness" I only think of that awful night in the Penitentes' meeting-house.

What does it all mean? Not "the arrival of the soul in purgatory," as someone has said. As the candles are again lighted, I see one of the Penitentes go forward and take from the wall a cross on which is an image intended to represent our Saviour, who has died during the darkness, and at once the whole mystery is clear. The darkness, with all the unearthly sounds, is intended to represent the transactions at Calvary on that Good Friday night when the "King of Glory" bowed His head and gave up the ghost.

After this service the image on the cross is borne from the little chapel to the house of a friend where entertainment has been provided, and there the music is kept up until the morning, when all return to the *morada*, from which they go to their homes in peace.

Under the flag that waves for liberty, and with the Gospel in our hands that proclaims freedom for the slave of sin, we long for the day when from those lofty mountains, deep cañons, and wide-stretching plains the weird song of the poor Penitentes shall no longer be heard, but only songs of praise

to Him who has cleansed us from our sins
in His own precious blood.

[For further information regarding this strange
form of worship the reader is referred to "The Land
of Poco Tiempo," by Charles F. Lummis, and to
"The Passionists of the Southwest," by the Rev.
A. M. Darley.]

CHAPTER V

SISTER CHURCHES AT WORK

"Our aims are one."

The Baptists

THE first Protestant church to enter New Mexico was the Baptist, whose first minister came in 1849. It was in 1852, however, that the Rev. Samuel Gorman arrived as first missionary to the Pueblo Indians, and in 1854 the Baptists erected in Santa Fé the first Protestant church building in New Mexico.

The work of these first missionaries seems to have been confined almost entirely to the American people. When the Civil War broke out their mission board withdrew its support and the work was abandoned. Only within the last few years has anything been done by the Baptists among the Spanish-speaking people of New Mexico.

In 1903 the reports showed five organized churches with a total membership of ninety-two. A good school for Mexican children

has been in successful operation at Velarde with an attendance of ninety, and another has lately been opened at Alculoe with an attendance of about sixty.

The Congregationalists

The early work of the Congregational Church in New Mexico was of a mixed character, consisting chiefly of academies at Santa Fé, Las Vegas, and Albuquerque. These were intended largely for Mexican children, but the Americans rather crowded them out. These schools did an important work for some years, but later were abandoned. The beginning of their school work distinctively for Mexican children dates back to about 1888. In 1903 there were six schools with twelve teachers and an enrolment of three hundred and ninety. The schools are located at Barelás, Ranchos de Atrisco, Cubero, San Mateo, San Rafael, and Seboyeta.

Little has been done by the Congregationalists in the way of distinct evangelistic work among the Mexicans. There are two native evangelists and two native churches with a membership of thirty-seven. The only ordained Congregational minister engaged in Mexican work in New Mexico occupies the

position of general missionary and superintendent of schools.

The Rev. J. H. Heald emphasizes the fact that their work has not developed because of the lack of a central school, but hopes soon to remedy this lack by the establishment of an industrial school.

The Methodists

In 1850 the Rev. E. G. Nicholson, the first Methodist missionary to New Mexico, was sent out by the Missionary Society of the Methodist Episcopal Church. He reached Santa Fé in October, 1850. His work was among the English-speaking people, mostly officers and soldiers of the United States army and a few of the families of officials in the civil service. When the army was recalled from Santa Fé the congregation became very small, and Mr. Nicholson returned to Missouri and reported unfavorably. The mission was suspended for about a year.

When at Santa Fé Mr. Nicholson had made the acquaintance of a Roman Catholic priest who was not in sympathy with the Romish Church. After visiting Rome he returned to London, where he met a highly educated Wesleyan minister, by whom he was convinced that the Church of Rome was

no longer the Church for him, and at once sought a place in the Methodist Church. With the approval of the bishops, early in the autumn of 1853 Mr. Nicholson, as superintendent, with the Rev. Mr. Hanson and the priest, Reniguo Cardinas, were sent as missionaries to New Mexico. On their arrival in Santa Fé they held service in Spanish, and soon a number were baptized. Cardinas became a zealous itinerant in the Spanish work, chiefly in the valley of the Rio Grande.

Mr. Hanson opened a school in Zecalote. At first the school was very hopeful with thirty-five pupils, but soon it was reported to the Church authorities. A few priests were sent to Zecalote, and soon the children were removed and the school was closed.

Mr. Nicholson visited Albuquerque, Peralta, Belen, Corales, and Iocisro. While at Peralta he left a copy of the Bible with Don Ambrosio Gonzales, which led to his conversion.

The missionaries soon became discouraged and returned to New York and gave reports not at all encouraging. Cardinas, however, remained on the field and pleaded constantly for a superintendent. In 1855 the Rev. D. D. Love was sent out to examine and report the existing conditions. He found a few

converts, organized a church at Iocisro, and administered the Lord's Supper to seven members. In November 18th of the same year Dr. Love visited Peralta, held services, organized a class of fourteen persons, and appointed as leader Ambrosio Gonzales. After some time Dr. Love returned to New York and the work was discontinued.

Not much was done in this mission for the next ten years. In 1866 Father Dyer took a horseback ride down into New Mexico. His soul was stirred when he saw the condition of the people. He wrote a few stirring articles to the church papers. Interest was roused, and at the General Conference in Chicago in 1868 New Mexico was taken up, made a district in the Colorado Conference, and Father Dyer appointed presiding elder of the same.

On the earnest solicitation of the Church authorities the Rev. Thomas H. Harwood, the present Methodist superintendent of Spanish work in New Mexico, and Mrs. Harwood, reached the territory in 1869. They at once opened a school at Cherry Valley, and afterward at Tuptonville. He visited Peralta in 1871 and reorganized the work begun by Gonzales. The little band of fourteen had increased to forty-two.

Dr. Harwood found no Protestant churches

or classes anywhere except at Santa Fé, where the Presbyterians had opened a work and where the Methodists had a small organization, as also at Elizabethtown.

In addition to their English branch, which has sixteen organized churches, the Spanish branch of the Methodist work reported in 1903 thirty-five church buildings, eleven hundred and twenty Sunday-school children, and a church membership of twenty-six hundred and eighty-two.

Dr. Harwood says: "Thirty years ago I rode on horseback in the mountains between Ocate and Black Lakes about thirty miles; I found only one house, where I spent the night and preached to all its inmates. Last week I travelled over the same road. I passed many houses, and preached at night to about sixty people, one-half of whom are members of the Church. What hath God wrought! To Him be the praise."

CHAPTER VI

FIRST PRESBYTERIAN MISSIONS IN NEW MEXICO

"I will make darkness light before them."—Isa. xlii: 16.

THE work of the Presbyterian Church among the Mexican or Spanish-speaking people is so closely associated in its commencement with our missions to the Americans and Indians that it is difficult to dissociate them.

It was in 1850 that the Rev. W. J. Kephart was sent as the first Presbyterian missionary to New Mexico. There are no records of his work to be found. He subsequently became editor of the *Santa Fé Gazette* in anti-slavery interests.

Under appointment of the Board of Domestic Missions, the Rev. D. F. McFarland, supported by the Ladies' New Mexico and Arizona Missionary Society of New York City, reached Santa Fé on Thursday, November 22d, 1866. On the following Sunday, in the senate chamber, which, through the kindness of Governor Mitchell, was granted

for the service, he preached to an attentive and respectably large audience. In the afternoon of the same day a Sunday-school was organized with three teachers and seven pupils, which, so far as records show, was the first Protestant Sunday-school organized in New Mexico. On the following Sunday services were continued, with increased attendance, and at once the *Sunday-School Visitor* and the Shorter Catechism were introduced into the Sunday-school.

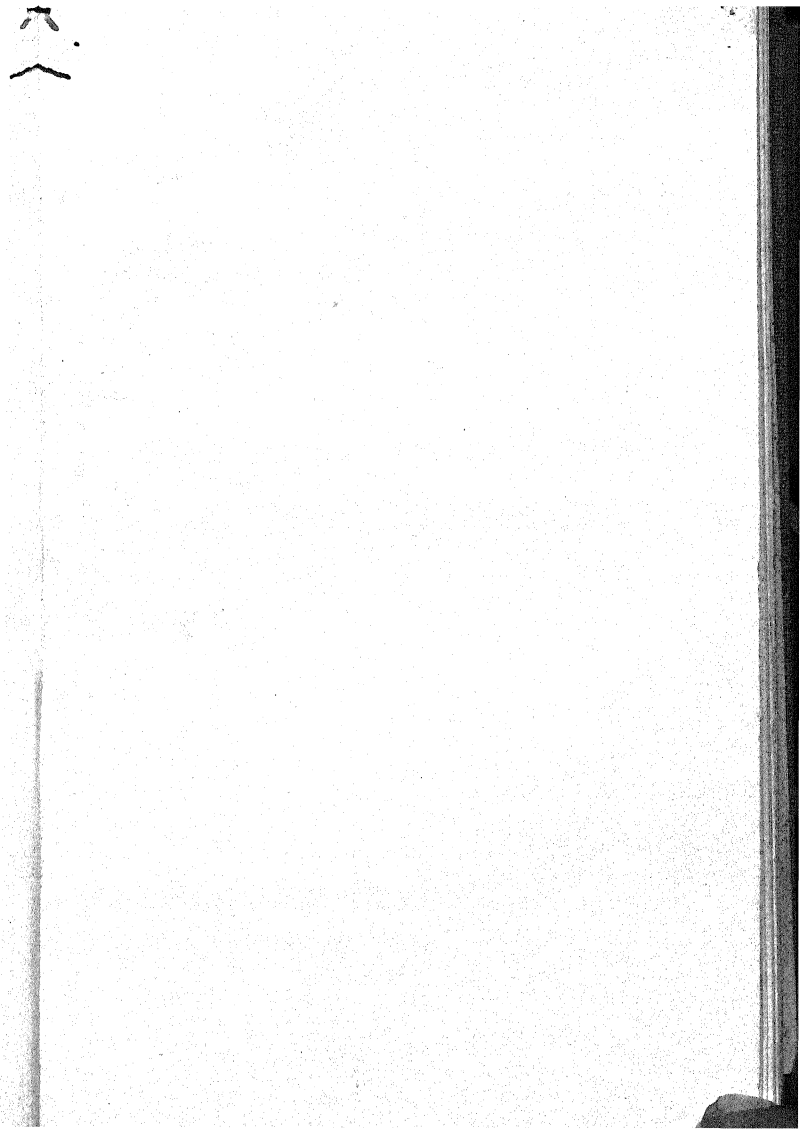
Although, as elsewhere stated, Baptist and Methodist missionaries had been at work in New Mexico for a number of years, yet when Mr. McFarland arrived he found that in 1855 or 1856 the Methodists had practically given up the work, and although the Baptists had expended over twenty thousand dollars in Santa Fé they had not secured a foothold. The rebellion had broken out, the board had withdrawn its support, and their church building was fast becoming a ruin, the roof having fallen in before their last missionary had left the city.

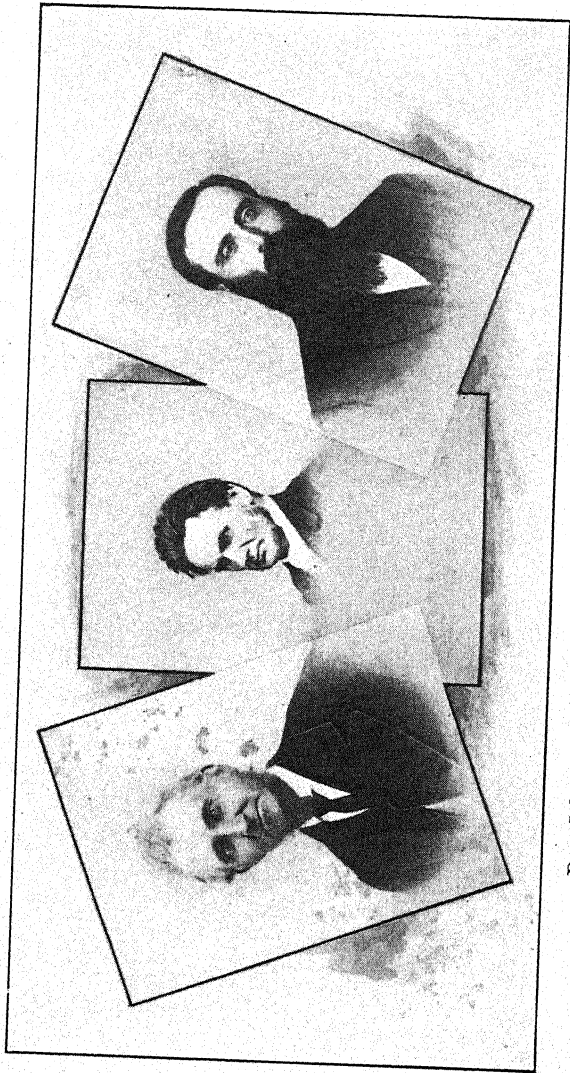
On January 13th, 1867, the First Presbyterian Church was organized in Santa Fé with twelve members. On the day appointed for the organization the doorkeeper of the senate chamber was absent with the key, and could nowhere be found. Being, with

many others, opposed to the organization, although he alleged that he forgot that there was a meeting, it was generally believed that he remembered to forget. In the emergency, Mrs. Mitchell, wife of the governor, who had been importunate in her solicitations and indefatigable in her efforts for the settlement of a minister and the organization of a church, kindly and willingly offered the use of one of her spacious parlors, and there the little band met and were organized into the First Presbyterian Church of Santa Fé. Governor Mitchell, Chief-Justice J. P. Hough, Colonel James L. Collins, M. L. Byers, and S. B. Elkins were elected trustees. Mr. W. W. Carothers was elected ruling elder. Two months later, when on a trip East, hoping to interest many in this new church work, he was taken ill and died on the plains of Kansas.

In the foreign mission records of January, 1868, it is stated that the attention of the Board of Foreign Missions had just then been called to the condition of the Navajo Indians through letters written by General Alexander and the Rev. D. F. McFarland, and that the Rev. James M. Roberts and wife had been appointed to this service.

The removal of the Navajos to their present reservation in the northwest of New





Rev. John L. Schultz Rev. D. F. McFarland Rev. J. M. Roberts

Mexico and the northeast of Arizona led to delay, and it was not until November, 1868, that Mr. and Mrs. Roberts reached Santa Fé under appointment as missionaries to the Navajos.

On June 2d, 1868, the General Assembly of the Presbyterian Church in the United States of America had authorized the Rev. John N. Schultz, chaplain Thirty-eighth Regiment United States Infantry, then stationed at Fort Craig, New Mexico, the Rev. D. F. McFarland, and the Rev. James M. Roberts, and such churches as were to be found in New Mexico, to form a new presbytery, to be called the Presbytery of Santa Fé. Accordingly, on the arrival of Mr. Roberts, a meeting was held in Santa Fé on December 14th, 1868. The Rev. D. F. McFarland preached the opening sermon from Joshua xviii: 3: "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you." The Rev. John N. Schultz was chosen moderator, the Rev. James M. Roberts temporary clerk, and the Rev. D. F. McFarland stated clerk. These, with William Kennedy, elder of Santa Fé church, constituted the Presbytery of Santa Fé, which was attached to the Synod of Kansas. Before adjournment each minister of that presbytery was appointed a

missionary committee to visit important places in the vicinity of his field of labor.

At the time of this organization, superstition, licentiousness, intemperance, profanity, Sabbath desecration, and intense worldliness prevailed to a fearful extent. The language, customs, amusements, legislation, morality, and religion were Spanish and Roman Catholic, and the wild Indians roamed over the hunting-grounds, making occasional raids upon settlements for cunning theft and savage murder. The papal religion was dominant in New Mexico, and its popular bishop resided in Santa Fé. There also were located its colleges and seminaries. The only Protestants besides this little band of Presbyterians and the Presbyterian missionaries in New Mexico were Chaplain Woart, Episcopalian, at Fort Union; an Episcopal church at Santa Fé which had been organized by him and to which he ministered once a month; the Rev. Mr. Cox and Professor McCumbers, who had commenced preaching and teaching in Messilla; and some Mexican Protestants scattered along the Rio Grande, the remnants of the former Methodist and Baptist missions. When all this is remembered, well may it now be said, "God has made this handful of corn, which was scattered among the Rocky Mountains, wave like Lebanon."

After this meeting of presbytery Mr. Roberts went to the Navajos and labored there until 1872, when he returned to Taos, purposing to engage in mission work there among the Pueblos, but instead, as hereafter seen, began to study the Spanish language, with the view of undertaking mission work among the Mexicans.

In November, 1870, the Rev. John Menaul arrived in New Mexico under appointment as missionary to one of the Indian tribes in New Mexico or Arizona. The intention was that he should go to Zuni, but at the request of the Navajo agent he was, with the consent of the Board, induced to remain among the Navajos.

CHAPTER VII

PROGRESS OF PRESBYTERIANISM IN NEW MEXICO

"The entrance of Thy words giveth light."—Ps.
cxix: 30.

THE commencement and progress of our missions among our Mexican people is full of interest to those now engaged in the work, as well as to the many Christian men and women who for years have prayed and given for its success. Just as the conquerors painted in colors all too glowing the pictures of their conquests, so the early missionaries who accompanied them no doubt greatly exaggerated the story of their church achievements. On the other hand, the old chapels here and there, although now crumbling into decay, yet bear witness to early success.

We must not forget that some of the Spanish Bibles which had been brought to New Mexico by the early missionaries remained on the field and did their enlightening and converting work even after the expeditions had been expelled and the mission-

aries massacred. The ten years from 1868 to 1878, in themselves seemingly of little importance, have proved of great and lasting benefit to many in the Southwest.

The first mention of mission work among the Mexican people is in a resolution passed by the presbytery, "To apply to the Board of Education for aid for one year, commencing November 1, 1868, to the amount of \$500, in order that the rates of tuition may be reduced so that the children of Mexican parents may receive the benefit of the school which many of them are now deprived of on account of present rates."

About the time that this resolution was passed a Spanish Bible was found on the road some distance from Las Vegas. The finder, knowing nothing of the value of the book, shortly afterward met Señor Albino Madrid and exchanged with him this Bible for a Spanish spelling-book. Mr. Madrid, being fond of reading, at once began to study this new book, and gained from it some knowledge of the Way of Life. Anxious that others should know the Saviour he had found, he began in his simple way to tell to his fellow-men:

"Whosoever believeth on the Lord Jesus Christ shall be saved."

About the same time a young Christian,

now the Rev. Gabino Rendon, of Santa Fé, who had only lately been converted, was sent by his father on an errand down the Gallinas River. In his journey he had to pass the village where the Madrids lived. Young Rendon took with him a bundle of tracts for distribution, but, failing in courage, he dropped them along the road as he passed the houses. Picked up by the people, some of them fell into the hands of the Madrids.

Soon after this Albino Madrid came to Las Vegas, and there met some men who knew the Gospel story, and, as they knew the same language, "they spake often one to another." Tracts were compared with the Bible, and often, when they were found to correspond, Mr. Madrid would say:

"I told you so. I told you the Bible tells the truth."

These men invited Mr. Madrid to attend service, which he did, and there his belief in the Gospel was confirmed. Shortly after he met his brother and nephew, now the Rev. Manuel Madrid, of Mora, and told them the "old, old story" for the first time. After an introduction to the brethren, an interesting conversation, the reception of tracts and a copy of the Shorter Catechism, the Madrids returned home, and there these new things were fully discussed. Such was the

commencement of our work along the Galinas River.

About the same time, away across the mountains in the northern part of New Mexico and in southern Colorado, two hundred miles from the home of the Madrids, another light was beginning to shine among the Mexican people. There lived Juan de Jesus Gomez, grandfather of the Rev. M. D. J. Sanchez, the present Presbyterian missionary in the San Luis Valley. Mr. Gomez loved to read, and, being an intelligent man, was a great favorite with the priest, who on different occasions allowed him to look within the covers of the Bible. This only increased his desire for the Bread of Life, and he longed to have a Bible of his own. This desire was soon granted. He found a Frenchman, an infidel, who had a Bible, which Mr. Gomez at once offered to buy. The Frenchman agreed to sell it for a fat ox, the use of a team of oxen to Santa Fé and return—a distance of about three hundred miles—and \$10 in cash. The total price asked is estimated at over \$75. The price was paid. Mr. Gomez gathered his sons around him in the evenings and read to them "wonderful words of Life." Soon after he began to study the Bible he saw that he was not in the right road, and for

several years he discussed religious subjects with the priest, and showed that he was not in accord with the Church of Rome.

Leaving this Bible to do its leavening work, we return to New Mexico. Taos has its place in the civil history of the territory. It is also closely connected with this early Protestant movement, both in New Mexico and Colorado. It was here that Padre Martinez, born in New Mexico and educated in the city of Mexico, first saw the errors of the Romish communion. He was a man of strong personality, whose name is to-day honored by many. He renounced many of their errors, although he never openly identified himself with the Protestants. He built his own chapel, and gathered together a large following, many of whom belonged to the more influential and intelligent classes. Martinez preached the Gospel himself and opened his church to a Protestant Episcopal clergyman, and stood committed to identify himself with that communion. This act was not consummated because the Episcopalian minister failed to fulfil the necessary conditions. Martinez believed in education and maintained a school for boys, he himself teaching the advanced classes. Among those he taught was his own son, Vicente, who had learned from his father to believe the Bible

to be the Word of God. Martinez told his son that he did not preach against saint worship because he was afraid that the people would assassinate him if he should do so. Martinez died in 1867, and after his death his followers scattered. Some continued to live separate from the Roman Catholic communion, some returned to Romanism, and a few afterward became the first Protestants of Taos. Among these were Vicente F. Romero, José Domingo Mondragon, and Felix Cordova, who later became faithful evangelists under our Home Board.

An incident in the life of Vicente F. Romero at this time illustrates God's care over His own Word and confirms the Psalmist's words, of which one is so frequently reminded in the plazas of New Mexico: "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever." One day Vicente Romero was at work on his ranch when a band of Navajo Indians assaulted him and took away all his property. They attempted also to take his Bible. For this he pleaded and told them that it was the Word of God. As he was expecting every moment to be put to death, he prayed that a missionary might be sent to his people. The Indians left the Bible with him, and soon God sent the missionary.

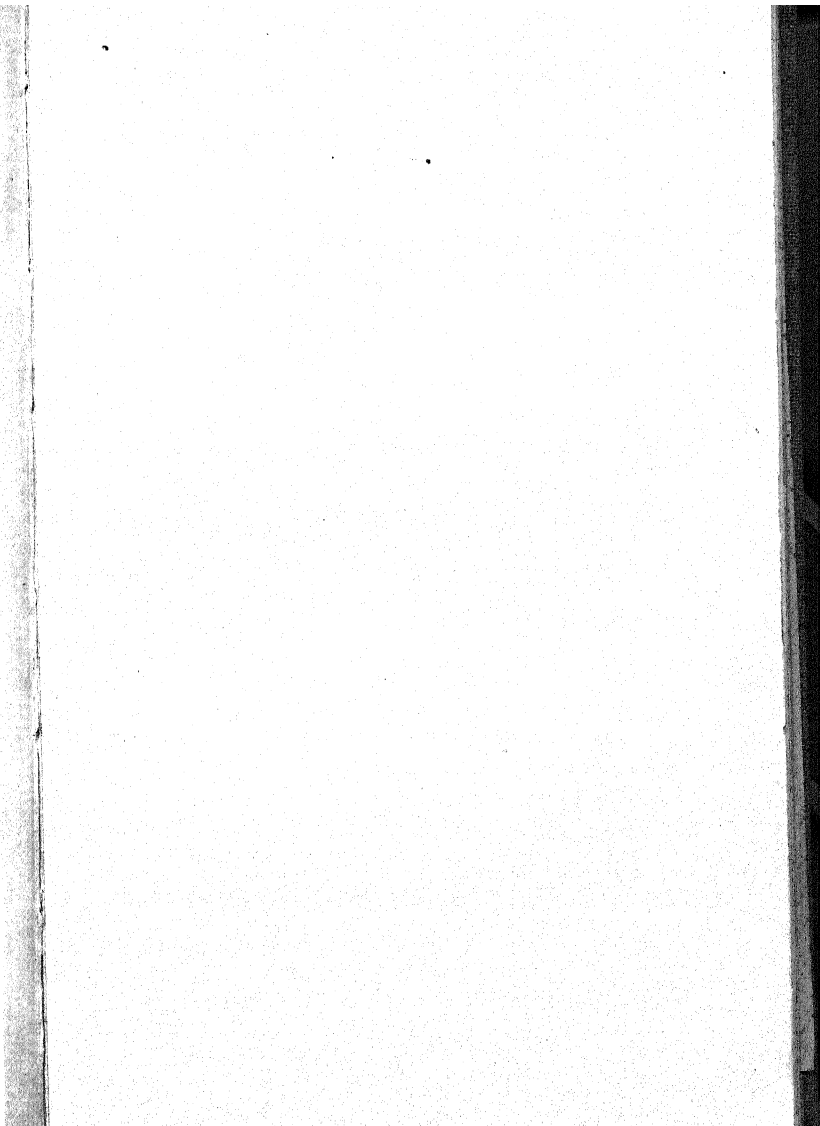
CHAPTER VIII

EARLY MISSIONARIES

"We preach Christ crucified."—I Cor. i: 23.

WHILE the seed scattered here and there was taking root and springing up the Rev. John A. Annin reached Las Vegas on October 24th, 1869, to commence a work there which has entitled him to the name, "Father of our Mexican work."

When Mr. Annin reached Las Vegas he went to the Exchange Hotel and at once inquired for professing Christians. He was told at once that they knew of only one in Las Vegas, either among Americans or Mexicans, viz., Mr. José Yñes Perea, who, having heard of this inquiry, went at once to see Mr. Annin. As they clasped hands, Mr. Perea said: "I have been praying for a missionary, and I have made vows and promises to the Lord in connection with this work. You can depend on me for any and everything that I can do to assist this mission work." From that day Mr. Annin and Mr. Perea became fast friends. The first thing





Rev. John A. Annin

Mr. Annin did was to open a school, which became a centre of light for not a few who have since taken a deep interest in the intellectual and spiritual needs of their fellow-countrymen, and whose names will appear again and again in connection with this story.

Mr. Annin prosecuted his work in the midst of great difficulties. His want of the Spanish language and his sufferings in travel, arising from long journeys and want of accommodation, all added to the difficulties with which he had to contend. Nothing, however, seemed to discourage him with the prospect of being instrumental in winning souls for the Master. He continued his work without interruption until he saw churches organized composed of men and women who had renounced the errors of Romanism and confessed Jesus Christ as their Saviour and only Head of the Church.

On April 15th, 1870, the second meeting of the Presbytery of Santa Fé was held, and the Rev. J. A. Annin, of the Presbytery of Southern Minnesota, was received as a member, thus forming a quorum and enabling the presbytery to proceed to business. Mr. Annin reported that in March, 1870, he had organized a church in Las Vegas with twelve members, principally Mexicans. Mr. José Yñes Perea was ordained and installed as

elder of this new congregation. This report was approved and strong resolutions passed asking for funds for the erection of a church and school at that place. At the same meeting of presbytery very strong appeals were made for missionaries and mission schools in important centres in the Territory.

The third meeting of the presbytery was held in Las Vegas on March 8th, 1871, when the Rev. John Menaul, of Corsica, Africa, was received as a member and his name enrolled. He and the Rev. James M. Roberts are reported as laboring among the Navajos under the Board of Foreign Missions at Fort Defiance with encouraging results. Up to this date the Rev. J. A. Annin is the only ordained missionary among the Mexicans, and he reports a great want of interest among the members of his church, but the school well sustained and encouraging prospects for future success.

Such was the condition of things when, in October, 1872, there arrived in Taos the Rev. James M. Roberts, on his way to commence work among the Indians at the Taos pueblo. The people were much surprised to see this man, with his long, black beard, and afraid when they knew that he was a Protestant. Mr. Roberts intended going to the pueblo as a government teacher, but, on

account of the opposition of the priests, who told the Indians that if they gave their consent he would close their chapel and make Protestants of them all, the Indians refused the request.

As the winter was severe Mr. Roberts remained in Taos. Realizing the fact that a school was the best, if not the only, means of gaining an entrance to the people around him, he opened a school for the Mexican people. Mr. Vicente Romero, to whom reference has already been made, with others attended this school. They were all surprised at Mr. Roberts' great wisdom; all, however, hated his religion except Mr. Romero, who told his companions that if he had wisdom he believed that his religion was also good because he believed the Bible. Here again we meet the Bible. The seed sown years before by the good old priest, Romero's father, was bearing fruit in the heart of his son.

The third meeting of the presbytery was held in Santa Fé on January 16th, 1873, in the telegraph office. The Rev. J. M. Roberts and the Rev. D. F. McFarland were present in person, and the Rev. J. A. Annin was present "by telegraph." The meeting was of great importance, and dealt only with matters that needed immediate attention.

The meeting was afterward declared illegal, but it shows the great straits to which these devoted pioneers were pressed.

In April, 1873, Mr. Roberts began preaching the Gospel in Taos. A Sunday-school was organized and services were conducted for the whole year. On November 15th, 1874, the Spanish Presbyterian Church of Taos was organized with ten members, including Mrs. Roberts. The first elders were Mr. José Domingo Mondragon, for many years an evangelist in southern Colorado and northern New Mexico, and who, faithful to the end, passed to his reward June 3d, 1903, and Mr. Vincente F. Romero, an evangelist on the Taos field, from whose lips multitudes have heard the message of salvation.

During this opening work in Taos there came to the valley from Colorado Mr. Pablo Ortega, who heard Mr. Roberts preach. On his return home he carried back with him some tidings of this new story, and when Mr. Roberts and Mr. Romero, in 1876, visited the San Luis Valley, they found a goodly number gathered together ready to hear the Gospel of our blessed Lord. Mr. Gomez lived at Alamosa, some twenty-five miles distant, and was not visited at this time by the missionary. In 1878 these missionaries again visited this valley, where they found another

little band ready to welcome the preaching of the word. To this valley the Rev. Alexander Darley had come about the same time, and in May, 1879, in the house of Mr. Gomez, at Alamosa, was organized "La Segunda Iglesia Presbyteriana La Jara," with some eight or nine members. This church is now called La Luz.

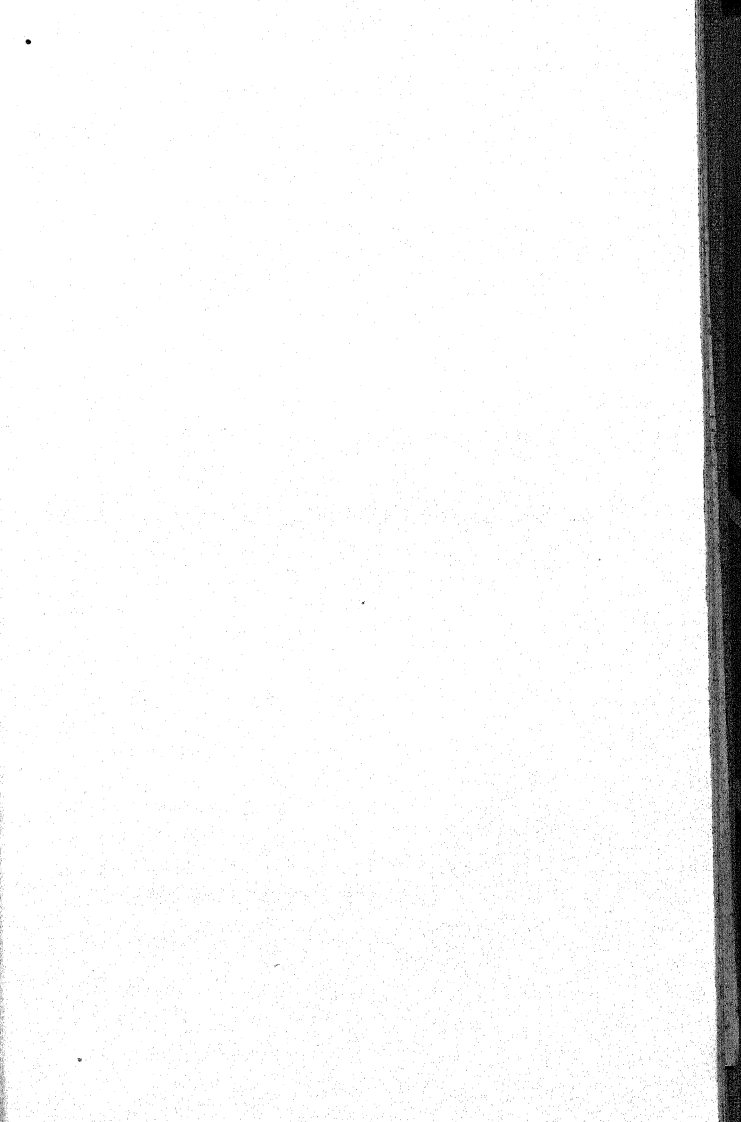
In 1874 the Rev. Sheldon Jackson, Superintendent of Missions for the Rocky Mountain Territories, visited New Mexico by stage from Denver, and made a missionary tour through the entire length of the Territory from north to south, going as far west as Silver City. On November 17th of the same year the fourth meeting of the presbytery was held. This meeting is important, for it was the first meeting of presbytery in which a Mexican was present to represent a church, Mr. José Yñes Perea being there from the church at Las Vegas. Mr. Roberts reported the organization of the church in Taos on November 15th, with ten members, and Mr. Vicente Romero was introduced to presbytery as a representative of that church. At this meeting a motion was adopted asking the Board of Publication to have the Confession of Faith translated into the Spanish language for the use of the Spanish-speaking people.

In December, 1875, the Rev. George Smith was received as a member of presbytery and appointed to labor at Santa Fé as pastor of the American church. Mr. Smith was closely identified with the work among the Mexican people for a number of years and did a great deal to advance its interests.

On November 1st, 1876, a Spanish church was reported as organized at Ocate, with twenty-five members, and at the same meeting of presbytery Mr. Perea was asked to enter on evangelistic work.

At presbytery meeting, 1877, Messrs. Mondragon, Romero, Gallegos, and Perea were licensed as evangelists, and in August, 1878, the Rev. J. M. Shields was ordained and appointed missionary at Jemez. In August, 1879, presbytery met at Las Vegas and was opened by a sermon in Spanish by evangelist Mondragon. Dr. Shields reported organization of church at Jemez on September 8th, 1878, and Romaldo Montoya was introduced as elder.

When presbytery met at Jemez in 1880 the Rev. Mr. Annin received his letter of dismission from the presbytery, and the Rev. J. C. Eastman was received as his successor. At this meeting Mr. Felix Maes was elected lay delegate to the Assembly, and Mr. José Yñes Perea was ordained to the Gospel





Rev. James A. Menaul

ministry. Arrangements were made for transfer of Arizona to the Presbytery of Santa Fé.

In 1881 presbytery met in Las Vegas, when the Rev. James A. Menaul, afterward for six years synodical missionary for the Synod of New Mexico, was received as a member of the presbytery.

A church was organized at Agua Negra, and Messrs. John Whitlock and José Cruz were ordained elders.

In 1881, the Rev. José Yñes Perea was sent as delegate to the General Assembly. During the same year the Rev. M. Phillips had been appointed missionary to Mora, and in 1882 was received from the Presbytery of Cincinnati. The Rev. M. Mathieson was also received and appointed to work at Socorro, with instructions to visit Mesilla and other places and select for himself a location for work. Soon a church was organized at Socorro. During the next few years Spanish churches were organized at Pajarito, Las Vegas, Las Cruces, Capulin, Embudo, Albuquerque, Buena Vista, Mora, Placitas, Jarules, Nacimiento, La Luz, Las Valles, Trementina, Lumberton, Las Tusas, Santa Fé (Spanish), El Quemado, Rincones, Raton, Chimayo, and Las Truches.

Not very much has been done among the

Mexican population in Arizona. Work was begun in Tucson and Florence, but was soon given up. In 1901 an evangelist was sent to Metcalf, where a good church has been organized with a membership of thirty-five.

The limits of this sketch forbid even the mention of all our missionaries who at different times have taken part in carrying on this work among the Mexican people. Of those named, the Rev. Messrs. S. W. Curtis, J. J. Gilchrist, J. McGaughey, and E. M. Fenton deserve special remembrance among the early workers, all of whom have rendered service as good soldiers of Jesus Christ and have seen the work prosper in their hands.

To the true missionary in this needy field the promise has again and again been fulfilled: "He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

CHAPTER IX

OUR PLAZA SCHOOLS

"Assemble the . . . little ones . . . that they may hear and . . . learn and fear the Lord your God."—Deut. xiii:12.

To tell the story of the work carried on in connection with our mission schools in New Mexico is to write of a school system with marvellous results, many of them unknown even to those in closest contact with it. This work is under the direct management of the Woman's Board of Home Missions. All the property secured is owned by the Presbyterian Church. The buildings are used for chapels and homes for missionaries and teachers as well as for school purposes. The Board has erected sixty-six buildings valued at nearly \$100,000. There are twenty-nine mission schools, of which twenty-four are in New Mexico, four in Colorado, and one in California. There are fifty-two teachers with nearly two thousand pupils.

These teachers have been compelled in the prosecution of their work to invade a foreign-speaking community and to overcome

time-honored prejudices. They have had to win the confidence of the people by self-sacrificing generosity and devotion and by kindly ministrations to physical needs in times of trouble and distress. They have held themselves ready at a moment's call to go as nurse, physician, minister, sister, and friend. One teacher, when the smallpox threatened the plaza, in order to keep the disease from spreading, shut herself up in a little room with the only patient and nursed him through it all. She thus prevented a general outbreak, which would have meant death to scores of people. All this is done even yet in defiance of the authority of wrathful priests, who in their churches denounce our teachers and threaten the people with excommunication if they send their children to our schools. The loneliness is often distressing, for, while it is not the policy of the Board to have our teachers live absolutely alone, yet it is not always possible to secure them suitable companionship. When these conditions are remembered one wonders at the advancement made and that so seldom a word of complaint is heard from any in that devoted band of missionaries.

That all may have an intelligent knowledge of the work of the Woman's Board among the Mexican people, and settle for

themselves the question often raised as to the wisdom of expending in it so much money, I wish to invite my readers to a little trip among our schools.

We cross the Raton Pass from Colorado, and at the foot of the mountain reach Raton, where a school is in successful operation. Here Miss Hills taught for a number of years and rendered lasting services. She was followed by Miss Laughlin, who for three years carried on most successfully the work her predecessor had begun. Miss Etta Moore, after a few months, has been crowded to the door, and is calling loudly and pleading touchingly for help to meet the crying needs of over fifty bright-eyed boys and girls waiting for admittance. One's first experience can never be forgotten. At Raton one Sunday afternoon I first addressed a Mexican congregation and observed with that interesting band the Sacrament of the Lord's Supper. As I remembered that only a few years before they had all been in the darkness of heathenism and of the Penitentes, and that it was not many years since the son of one of those elders had been murdered because his father had become a Protestant; as I visited the school and saw the results of the work, I could but exclaim, "What hath God wrought!"

A reference to the work done here must serve as an example of what we find in all our schools. All the exercises are in English. A gospel hymn is sung, a Psalm or other portion of Scripture read, and some time spent in memorizing a Bible story or a part of the Shorter Catechism. This is followed by a regular course of study in common-school branches.

After a few hours' travel by train we reach Watrous, and a drive of thirty miles brings us to Hall's Peak, where, in October, 1878, Mr. and Mrs. R. W. Hall opened a mission school. They have grown old in the work, but still teach those boys and girls and minister in untold ways to the temporal and spiritual welfare of the people about them. They tell with enthusiasm of their early experiences. The people had never seen a plough, and they watched with intense interest as Mr. Hall put in his first crop. They knew nothing of the use of milk, and were greatly surprised when they witnessed the churning process, and afterward brought their milk, asking to have it made into butter. To-day the little farms are well tilled and many of the people are comfortably settled. On Sunday the little church is well filled with devout worshippers. As their labors are reviewed one is impressed with the

importance of the teacher's life and manner of living as much as with his work in the school-room.

As we journey on we pass Buena Vista and Mora, where the Woman's Board formerly had flourishing schools, but in the days of retrenchment they were closed. One prominent merchant of the latter town, in pleading for a school, gave the following testimony to their worth: "Wherever your schools are we find our best people. I trade with them constantly. I give them credit whenever they wish, and I have never lost a cent by any of your people." The Mora school was reopened in 1903.

Nine miles beyond is Agua Negra, one of the points that stands out prominently in connection with the early work of our schools in New Mexico. Here Miss Anna McNair and Miss Blackwell have charge, and the people have built for them a teachers' home.

El Rito, ten miles farther, is soon reached, and as we approach we see the church, school, and teacher's home, like lights on the hillside. Here is one of our best schools, with Miss S. Louisa Conklin in charge. Space does not permit even the mention of the faithful ones who have labored here in the past, but none have done better work than this daughter of Long Island.

A sixty-mile drive brings us to the Taos Valley, which has played an important part in the history of Protestantism in New Mexico. The journey is one of great beauty. Here we climb the mountain sides, there dash along the river's bank. For miles our eyes feast on rugged rocks, covered with pine forests. The whole journey is picturesque in the extreme. Oh, how one wishes to be an artist as with delight he looks upon those broad plains, hemmed with giant mesas and split with wild cañons! But another has said: "That while we might reproduce the features, we could not the expression; while the landmarks might be photographed, not the wondrous light which is to the bare Southwest the soul that glorifies the plain face." Through opening after opening are seen in the distance the lofty peaks of the Rockies where glistens perpetual snow.

From the summit of the mountain we look down on El Rancho de Taos. The old style of houses, the old picturesque church in which their dead are buried, the old habits and customs, the threshing with the goats, the drying of corn and beef—indeed, their every mode of living, reminds us that we are among a people whose habits and customs are not our own. Soon the new Presbyterian mission house comes in sight, in striking contrast

with the former one, sixteen feet by twelve. There, twenty years ago, thirty pupils were taught by Miss Alice Hyson, who still labors here. She has been with the people in sorrow and in joy. She has been teacher, nurse, doctor, sister, missionary, and friend to the whole community. She long ago gave herself to them. Now they show that she has reached their inner life and struck a finer chord of living there. Here is one of our best schools, well equipped and splendidly managed.

Four miles distant is Taos, where we find the "Pyle Memorial School." The chapel answers the double purpose of school-room and church. The teacher occupies a couple of rooms at one end, where she cooks, eats, sleeps, receives and entertains her numerous guests. In all these respects this is a typical Mexican mission school. The Mexican mothers come into these clean, tidy, sweet teachers' homes and go away with new views of life, and try as they have never done to brighten up their own little dwellings and make them more like what home should be. Here Miss Rebecca Roland taught for a number of years and won a place in many hearts and homes.

Four miles on is "Prada of Taos," where the Misses Craig are found with their two

school-rooms filled with pupils, and where for fifteen years Miss Elizabeth Craig has lived with and for the people. From this school have come some of our brightest and best boys and girls.

Journeying onward, we pass New Colonias and Arroyo Seco, where schools have been maintained for a short time, and soon we reach Arroyo Hondo. Here in 1900 a school was opened by Miss Galbraith and Miss Stringfield. The people were exceedingly anxious for a school and joyfully assisted in erecting a school-house. The prospects for the future are good.

Turning eastward, after a day's drive we reach Embudo, where for seven years Miss Kate Kennedy lived among the people and spent her strength endeavoring to raise them to true manhood and womanhood. From the boys of Embudo have been trained two, now in preparation for the Gospel ministry, and to whom all look forward with the greatest hope as future workers in the vineyard. On the resignation of Miss Kennedy, in 1902, Miss M. Bertha Leadingham succeeded to the work. Building on a good foundation, the work went forward with amazing rapidity and the greatest interest was manifested, but in April, 1903, the disappointment was great in the plaza when their teacher was

removed to Santa Fé to fill the place vacated by the resignation of Miss M. L. Allison. Miss Isa Dwire, who had proved herself at Arroyo Hondo, succeeded to the work, and is carrying it on with marked success.

Twenty miles from Embudo, over the mountains, in one of the isolated parts of New Mexico, we find Peñasco, where since 1888 Miss S. Zuver has conducted the mission school. Here, ten years ago, the teacher was attacked by a robber, but by her bravery succeeded in driving him away. Since that time she has stood at her post, spending part of each year at Rio Pueblo, where a number of children live without any other school privileges.

A few hours over a mountain road and we reach Las Truchas, eleven miles east of Chimayo. In these plazas are found two of the latest established mission schools, and yet two of the best. Already the greatest changes are seen. In 1900 the Misses Clark opened school with six pupils in a little adobe building in the plaza. Soon the room was crowded to overflowing. Then the "John Hyson Memorial" school was erected, and after three years' work the register shows an attendance of eighty. So much interested did the people at Las Truchas become in this work in their neighboring

village that one of their older men pleaded strongly for his people:

"Can you not get me a school at Las Truchas for my people? We more people there, we no read, no write, no care read nor write."

When told that maybe some day they would have a school, he replied:

"Some day—that no good. Me die some day. Me an old man, sixty-five years old. Me fight for the American Government in the Civil War, and all me ask is a school."

This simple story was told in the First Church, Newark, N. J., and at once a splendid company of volunteers guaranteed the salary of a teacher, and in October, 1902, Miss Rebecca Meeker opened a school in this plaza, one of the most needy in the territory. Before the work was fairly begun sixty-six pupils had been enrolled. In these two plazas churches with twenty-two members have been organized.

Trementina is another of the New Mexico schools which deserves special mention. Miss Alice Blake was comfortably located at Chaperito. Finding that nearly all the people were compelled to move down the valley early in the spring in order to tend their flocks, Miss Blake proposed to follow them and teach them during the summer months.

This proposition was accepted by the Board, and the result has been the erection by the people of a school chapel, dedicated in November, 1903, and the organization of a school of sixty-two pupils.

Passing south, mention can only be made of the schools at Pajarito, Los Lentos, Socorro, and Las Cruces, in which two hundred and twenty-six pupils have been enrolled. To tell the story of the work done in these schools year after year would be to repeat the story of what has been accomplished at the places already mentioned.

The four schools in Colorado report two hundred and thirty-one in attendance, and Los Angeles school reports sixty-six.

CHAPTER X

OUR BOARDING-SCHOOLS

"My people are destroyed for lack of knowledge."—
Hosea iv: 16.

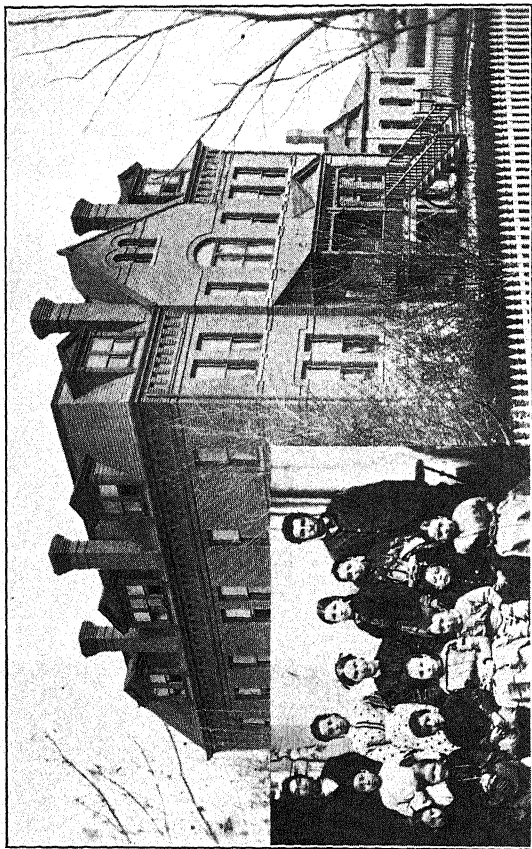
The Allison School

THE Allison School, at Santa Fé, has well been called "Our pride and jewel." Our first mission school for Mexican children was opened here by Miss C. A. Gaston, of Knoxville, Ill., now the wife of the Rev. John Menaul, Albuquerque, in November, 1867, and soon forty pupils were enrolled. The property which had been owned by the Baptists was secured and the buildings repaired, and the school was soon removed from an upstairs room on the plaza to the church. Soon the attention of the bishop was directed to the Protestant school, which was vigorously denounced and all who attended it were threatened with excommunication. After this attack the school was at first very small, but the attendance gradually increased.

Miss Gaston, after two years' excellent work, left to labor with the Rev. J. M. and

the past;

With heavy weapons I have fought



THE ALLISON SCHOOL, SANTA FÉ, N. M.
First Pupils
Present Buildings

OUR BOARDING-SCHOOLS 81

Mrs. Roberts among the Navajo Indians. After this the names of Miss Mallory, Mr. A. G. Daniels, and Mrs. Perkins appear on the records as teachers in Santa Fé, but no further record is given. An association of ladies of Auburn, N. Y., formed to sustain a teacher in Santa Fé, co-operated with the Board of Domestic Missions and established the Santa Fé mission school. In 1870 this association was dissolved and the Ladies' Board of Missions was organized and assumed charge of the school.

Miss M. L. Allison reached Santa Fé in May, 1881, and found the property of the Board to consist of a dilapidated adobe house unfit for a dwelling. Little by little the building was repaired and occupied, until the present well-equipped building was erected, largely by the ladies of the New York Synod.

In 1884 a boarding department was commenced with twelve girls. At first it was difficult to persuade the girls to come into the home, but in late years the progress has been marked. Twice the capacity has been enlarged, and still the school is overflowing. Although eighty were in attendance during 1902, over one hundred were turned away for want of accommodation.

The girls are taught not only common-

With heavy weapons I have fought
the battles of the Lord.

as it was blessed in the past;

school branches and fitted to become teachers in the public schools of the Territory, but are given an industrial training—the only true system of education for the Mexican people. Responsibility is thrown upon them. Work which has been looked upon as degrading is raised into a higher position, and the pupils are taught something of the dignity of labor. In addition to their school-room studies they are trained in housework and given lessons in vocal and instrumental music. If desired they are also taught sewing in general and finer needlework and embroidery. In a word, these Mexican girls are so taught that they become teachers and leaders of their own people. The heart, also, is educated as well as the mind and hand.

Everywhere throughout the Territory this school and its work is known, and lately an ex-superintendent of education for New Mexico, himself a Mexican and a Roman Catholic, bore testimony that the Santa Fé school for Mexican girls had done more for New Mexico than any other institution in the Territory. Another superintendent of education for New Mexico showed his appreciation by placing his own daughter in the school and paying the full amount asked for board and tuition.

After twenty-two years of devoted service

as superintendent of this school that now bears her name, Miss Allison resigned and severed her connection with the work in New Mexico. The work speaks for itself and will stand through coming ages. To her labors and efficiency are due the great importance of this school and its wide-spread influence for good. Hundreds of young women in New Mexico owe all the training they have to Miss Allison and her devoted helpers.

On April 1st, 1903, Miss M. Bertha Leadingham, of Hammond, N. Y., who had spent one year in Embudo as a plaza teacher, succeeded as superintendent of this school, and with a devoted band of helpers continues to prosecute the work with an energy and skill which promise great things in future for the Allison School.

The Menaul School

The Ladies' Association that established the school at Santa Fé did not exhaust their energies there, but next year began to raise funds for work in Las Vegas. The Rev. John Annin was the pioneer missionary and teacher in Las Vegas. He opened a school there in 1871. As in Santa Fé, the school was conducted at different points until it was comfortably located in mission buildings.

The work of that school has been greatly blessed, and its ex-pupils are found to-day in all parts of New Mexico.

In 1886 this day-school was changed into a boarding-school for Mexican girls and boys. Its beginnings were small, but rapidly increased from four to eighty-two in three years—1886 to 1889. The boarding-school continued for ten years, and in February, 1896, was removed to Albuquerque, where only boys are admitted.

The work in Albuquerque had been begun in 1881 by the Rev. Sheldon Jackson, D.D., in a large adobe building situated in a little plaza about a mile north of Albuquerque. In 1885 the school was moved to its present site and was continued as a contract school for boys until the Government erected their large plant and equipped it so well that the Board felt that the need for their work was greater elsewhere, and hence closed the school for a time. In 1895 the boarding department of the Las Vegas school for Mexican boys was transferred to its present site.

The name "Menaul School" was given in the spring of 1897 in memory of the Rev. James A. Menaul, who as synodical missionary for the Synod of New Mexico for seven years did so much to advance the interests of the work within the bounds of the synod.

The attendance here has been from seventy to eighty annually, and every year over one hundred have been turned away for want of accommodation. In 1902 over two hundred were refused. The pleading of parents for their boys was in many cases pathetic. Every place is promised long before the opening in September, and each pupil is admitted under agreement to remain until school closes in May. Miss Anna McNair was the first superintendent. She started the work in Albuquerque. Since her resignation in 1898 Mr. J. C. Ross, with Mrs. Ross as matron, and a band of teachers of whom the Church may well be proud, has carried on the work with marked success.

The class-room work includes all grades from the primary to the eighth, and as the pupils advance the grades are being increased from year to year, so that eventually the standard may be brought up to that of high-school work. All teaching is in English, and the results are very satisfactory. Some of the ex-pupils are now teachers in the public schools and are classed among the best. Others have chosen other lines of work and are doing well. The Bible is one of the text-books, and the boys are taught its precepts day by day. The home work is performed by the boys under the direction of a

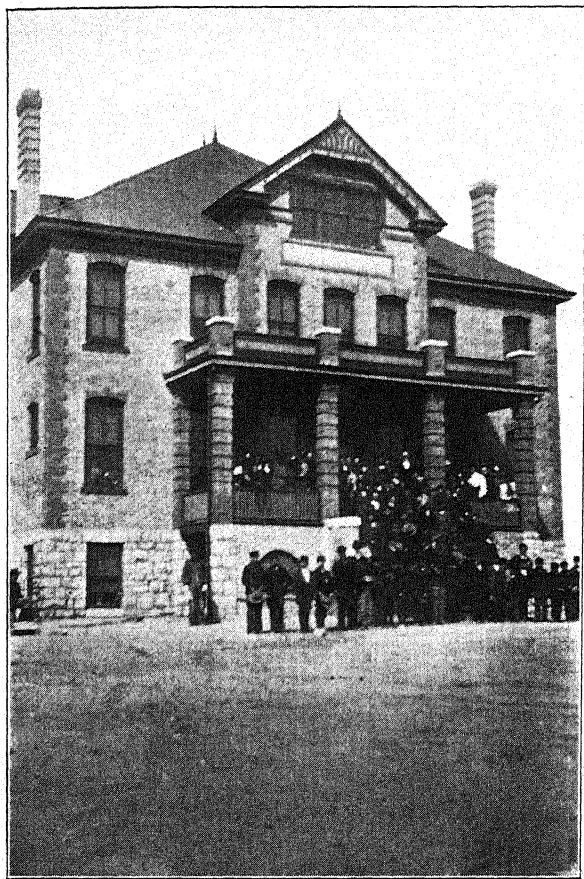
competent teacher. The older boys attend to repairing and look after the farm work.

It is most desirable that water be secured for irrigation purposes, either by ditches or pumps, so that a small farm may be cultivated to advantage. At a cost of \$2,000 or \$2,500 an engine and pumps should be secured and placed in position to enable the school so to irrigate twenty or twenty-five acres as not only to teach farming, but produce a revenue sufficient to meet the current expenses of the school.

At no time in the history of this school have the prospects been so bright as at the present. For several years it was felt that more accommodation was a necessity. In the spring of 1902 this matter was brought to the attention of the friends in the East. The result is a \$10,000 building, called "Pierson Hall," in memory of the lamented secretary of the Woman's Board. It is expected that one hundred and fifty bright boys and young men will here be educated year after year. Already all the available room has been spoken for, and again scores will have to be refused.

Albuquerque Training School

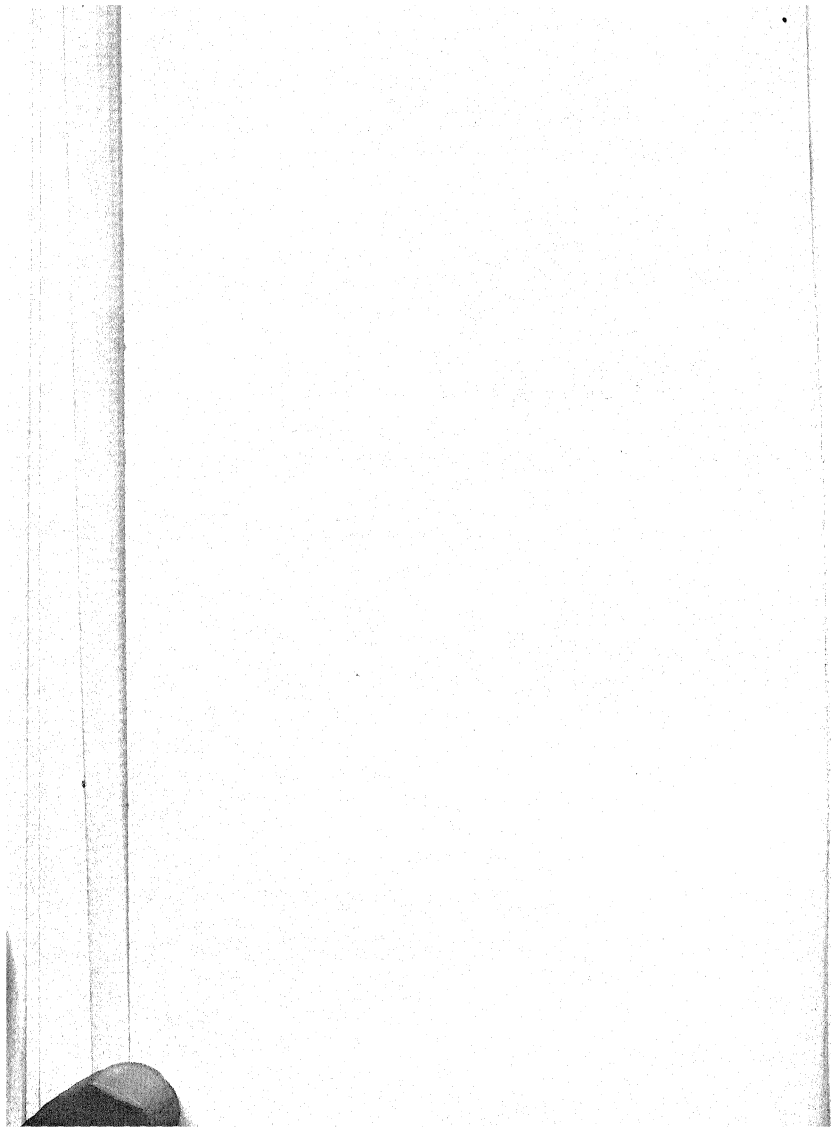
The story of the educational work in the Synod of New Mexico would be incomplete



Pierson Hall, Albuquerque, N. M.

“With heavy weapons I have fought
the battles of the I and

as it has blessed the past;



without reference to the training school for Mexican evangelists, helpers, and ministers. For a number of years the College of the Southwest at Del Norte, Colorado, did much to train young men who were to become the native pastors and evangelists. To the late Rev. F. M. Gilchrist is due the credit of inaugurating this work. On his recommendation a class of young men was gathered together in connection with Del Norte College. This class was placed under the direction of Mr. Gilchrist. These six young men completed the proposed course in 1893. After this a number of men who were able to take college studies were collected at Del Norte. About the same time a summer school for evangelists was held at Las Vegas. After careful consideration the Board of Home Missions established a training school for native ministers in 1902, in connection with the Menaul School at Albuquerque, New Mexico.

The Rev. Henry C. Thomson, D.D., was appointed to take charge of this department. It was started under the most favorable auspices. During the first year ten young men were in attendance with the Gospel ministry in view. The students not only pursue their studies, but preach on Sundays in the outlying districts that can be reached from Al-

With heavenly weapons I have fought

as it has blessed the past;

buquerque. During the summer months six of the young men are employed as evangelists, and from all their fields of labor come tidings of the good work performed. At the close of the school year an evangelistic conference is held for two weeks, in which not only the students but the Mexican missionaries and evangelists in the work take part. The Evangelistic Committee of the General Assembly has co-operated with the Board of Home Missions to accomplish this, and no better work can be done.

Those who have studied the question most carefully are convinced that the evangelization of the Mexican people must be largely effected by means of a native ministry. Just as soon as possible we ought to have in this training school a score of young men for our own mission work, and as many more to fill the calls that come from the regions beyond.

CHAPTER XI

PERSONAL PICTURES

"I have redeemed thee."—Isa: lxiii. 1.

AN introduction to some of the native ministers will be of interest to all who pray and give for the extension of this work.

José Yñes Perea

The Rev. José Yñes Perea, of Pajarito, was born in Bernalillo, New Mexico, in 1837. He is the son of the late Don Juan Perea, who spent two years in New York for medical treatment. While there he embraced the Protestant religion, but on the entreaties and tears of his wife he returned to the Romish fold. The family were endued with American feelings and were advanced for the times in which they lived. There being no priest nearer than Isleta, it was agreed that the baptism of the child should take place in that Indian pueblo. The uncle and aunt were invited to take part in the ceremony. When

the day appointed arrived, a *carreta* (wagon) was provided, and with two ox-teams the journey was begun. All went well until the river was reached. Before entering a few ejaculations were uttered—"Ave Maria," "Jesus Maria y José." Then thinking themselves secure, they entered the current, but soon found themselves, babe and all, indulging in a bath in the Rio Grande. All escaped, and after a thorough drying in the house of a friendly Indian they appeared before the priest. Alas, alas! with the fright of the bath all had forgotten the name the mother gave the child. The priest in wrath produced an almanac which contained the names of the saints for every day in the year. Remembering that the child was born on April 23d, they found that the saint of that day was "Yñes del Monte Pulciano." The uncle declared that the parents would not like the name "Yñes," that being a woman's name (Agnes). The priest, however, insisted, and the child was called "Yñes." This was very distasteful to the mother, as she had wished her son to be called "Ignacio."

When but a boy "José Yñes" was sent to New York to attend a French school. The Bible was not allowed in the school. One day during recess as José was passing a

class-room he noticed a number of boys hiding something. On promising not to tell, they showed him the book, and together they continued reading. It was a Bible, and from the reading of that book José Yñes Perea dates his conversion.

Some time after this a friend, who still lives and occupies a prominent place in New Mexico, visited the boy in New York. Before leaving, he said:

"José, is there anything you would like?"

To this the boy replied:

"I wish you would get me a Bible."

The request was granted, and the book thus secured proved to be "the power of God unto salvation" to the young seeker after truth.

When José returned home he was told:

"You must be a Catholic while under age."

This drove the boy from home. He left for New Orleans, where he secured work on shipboard. He sailed to Rio Janeiro, Mobile, Liverpool, Calcutta, and the Sandwich Islands, and back to Boston.

In 1859, while in Boston, there was a great revival, in which José became deeply concerned. A gentleman took a deep interest in the Mexican boy and wrote to a friend, who corresponded with Don Juan Perea, and soon the boy was home. Here he remained

"With heav'nly weapons I have fought"

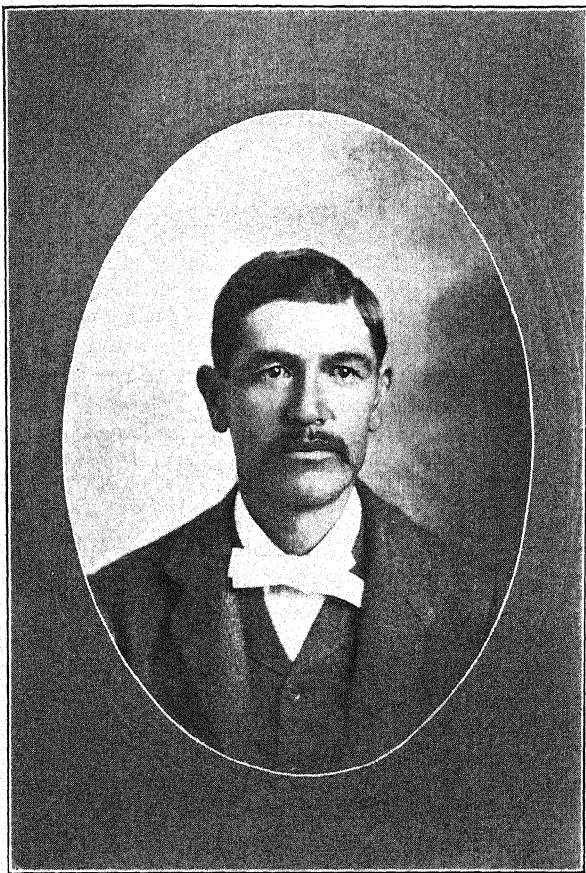
"It has bless'd the past;

in charge of his father's large flocks of sheep until Mr. Annin came to Las Vegas and found him the only Protestant in the place.

On the organization of the church there in 1868 Mr. José Yñes Perea was ordained the first elder, and was thus the first native Mexican to represent a congregation on the floor of presbytery. In a few years Mr. Perea was licensed to preach the Gospel and afterward ordained to the Gospel ministry. Mr. Perea has thus the honor of being the first fruits of Protestant work in the Presbyterian Church in New Mexico. Since then Mr. Perea has labored faithfully among his people and done much good in winning them to a truer, purer, and higher life.

Gabino Rendon

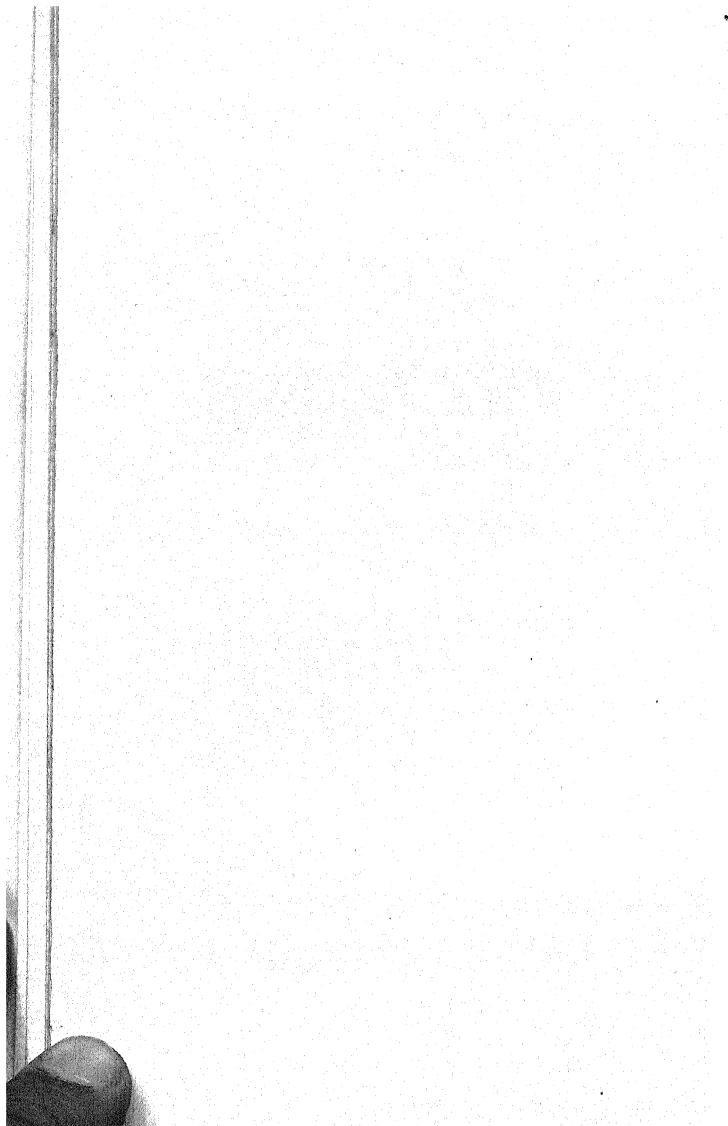
Gabino Rendon was born in Las Vegas, New Mexico, in February, 1864. His father was a farmer and served in the Union army during the Civil War. He never joined any Protestant church, but often said, what many of his fellow-countrymen believe, that "the priests and the wolves were the cause of New Mexico's poverty." He studied the Bible and argued strongly in favor of Protestantism. His last sickness seized him



Rev. Gabino Rendon

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when accompanying his son on a missionary trip. He died in July, 1903.

Gabino's mother died when her son was only fourteen years old, and his early life was one of difficulty and trial. He received his early education in a mission school conducted by the Rev. John A. Annin and his daughters, Laura and Rebecca, in Las Vegas.

In 1877 he attended the Jesuits' College for one year, but on the death of his mother he was under the necessity of assisting in providing for his sisters and himself. This led the boy into bad company, where he sold liquor for others and afterward for himself. When the mission school was reopened by Miss Annie M. Speakman she persuaded the boy to attend. Let Mr. Rendon tell how he decided to gain an education:

"I was visiting a little store in the neighborhood with some of my schoolmates who had been with me both at Mr. Annin's school and at the Jesuits' school. A man came in and asked the owner of the store to write an order for him in English. The young man took the pen and began to write, and I, without saying a word, went home. A very uncomfortable feeling came over me. I began to sweat at the thought, 'What if he had asked me to write the order?' For, simple as it was, I would have been compelled to tell

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it has bless'd the past;

him that I did not know how. Right there I formed this resolution: 'Now I have just started anew going to school, and even if I am jeered at I am going to learn whatever may be necessary for me to write in the English language.'

"Three years after I was called into the same place and asked to write an English order, which I did without hesitation, and there was joy in my heart. Then I contrasted the two scenes, and I realized that I had gained a victory."

After this the teacher invited young Rendon to a Sunday-school, and he was impressed with the regard that the Protestants had for the Lord's day. Little by little he became interested and more regular at Sunday-school and on Sunday services.

Again let Mr. Rendon speak:

"I soon quit going to the Catholic Church, and even the idea had entered my mind, 'I might leave it altogether and join the Protestant Church.' But, no, that could never be. I had been a strong devotee of the Virgin Mary. She had been mediator between me and God, but I found that Scripture was directly opposed to my belief. 'I am the way, the truth, and the life; no one cometh to the Father but by me.' The question was, which was right, my early teaching or the

teaching of Christ? Although it took a long time to decide, the decision was in favor of the Word of God. At the age of twenty years I experienced the new birth. Doubts often bothered me until I read 1 Timothy ii. 5: 'There is one mediator between God and man, the man Christ Jesus.' Then I was firmly established in the Protestant faith, and in March, 1885, joined the Protestant Church."

In the following year Mr. Rendon was elected an elder of the Spanish church at Las Vegas. In 1888 he was engaged as a teacher in Mora County, and in addition to his school duties, other work was prosecuted, and Mr. Manuel Barcelon, now one of our devoted evangelists, was brought to the knowledge of the truth. In 1890 Mr. Rendon was induced to attend the special training class at Del Norte, where he studied three years.

As soon as his course was completed Mr. Rendon was engaged by the Home Mission Committee of the Pueblo Presbytery to labor as an evangelist, and through his labors the church at San Pablo was organized. Mr. Rendon returned to college for a year and a half, and then went back to his evangelistic work.

In 1899 he was ordained to the Gospel ministry, and at once took charge of Pueblo

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Fifth Church and surrounding churches. In October, 1900, Mr. Rendon accepted an appointment to Santa Fé as missionary to the Spanish church there. Since that time his work has been marked by that zeal and earnestness which a true missionary needs. He has been moderator of the Santa Fé Presbytery, and is held in the highest esteem by all his brethren.

He has been adopted by the First Presbyterian Church of Mt. Vernon, N. Y., as their missionary, and has the oversight of the churches of Santa Fé (Spanish), Chimayo, El Quemado, Las Truches, and Embudo. In October, 1903, he was unanimously elected moderator of the Synod of New Mexico. The first native Mexican to hold that position, he filled the office to the entire satisfaction of all the brethren. May he long be spared to labor for his fellow-men!

John Whitlock

Mr. John Whitlock was converted, like many others, through the reading of God's Word and trying to find out if the Virgin Mary is really an interceder. In 1875 there was organized at Mora a debating society, of which young Whitlock was a member. Here the question was asked: "Is the Virgin

Mary an interceder between God and man?" The priest was chosen to answer the question, but failed to do so to the satisfaction of this young man seeking for truth. He then began to read the Bible for himself, and in company with others left the Roman Catholic Church. Soon after this Mr. Annin visited Agua Negra and preached the Gospel there. Whitlock became deeply interested. In 1879 the Rev. Mr. Eastman and others visited that district and held meetings, and as one was preaching from the text, "Turn ye, turn ye, why will ye die?" Whitlock says:

"I could resist the Spirit no longer. I turned from my wicked ways, and in March, 1867, I made an open confession of my faith in Christ."

In 1883 Mr. Whitlock was employed as a colporteur by the Board of Publication and travelled through the northern counties distributing tracts and other good literature. In 1884 Mr. Whitlock was appointed to assist the Rev. John Annin at Las Vegas. The church had become very weak, but was soon revived. Mr. Whitlock continued to labor in the Las Vegas districts until 1892, when he was removed to Taos, and in 1898 to Lumberton, where he is now the missionary to that whole region, Rio Arriba County.

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CHAPTER XII

ENCOURAGEMENTS AND OUTLOOK

"Go in to possess the land."—Josh.: i. 11.

IN April, 1904, the Presbyterian Church reported in New Mexico thirty-one churches among the Spanish-speaking people, with a membership of over one thousand. In California there are five churches with a membership of about two hundred, and in Colorado twelve churches with a membership of nearly four hundred. In New Mexico four of the ordained missionaries are natives, and in Colorado, three. In addition, there are about twenty-five evangelists and helpers, all of whom are natives.

By taking a review of the work of the Presbyterian Church in the Synod of New Mexico for the last five years we find only encouragement.

On October 1st, 1898, there were forty-two organized churches, of which only three were self-sustaining, with a membership of nineteen hundred and eighty-six. These churches were ministered to by twenty-one ordained ministers and twenty evangelists.

On October 1st, 1903, there were reported sixty-four organized churches, and six missions where as yet no organization is completed. Of these nine are self-sustaining. The membership is forty-four hundred and forty-six, of which one thousand are Mexicans and fifteen hundred Indians. There were added to the church during the year ending October 1st, 1903, six hundred and ninety-five members, of whom two hundred are Indians. These churches are ministered to by forty-two ordained ministers and twenty-five evangelists and helpers.

During these years there have been erected or are now in course of erection nineteen churches, ten manses, and six school chapels, and during the year ending October 1st, 1903, the congregations report as raised for all church purposes \$56,404, or \$10,000 more than was raised in any preceding year.

With such marked advance all along, for which all are truly thankful, we look forward with faith and hope to the coming years.

With a total population nearing three hundred and fifty thousand, made up of Indians, native Mexicans, foreigners from every land, and Americans; with mining and agricultural interests developing so rapidly; with the great railroad systems everywhere opening

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up the country; with springing villages, growing towns, and enlarging cities; with the prospects of being admitted to statehood at an early date, the duty of individual Christians and of the Church is very clear.

Just as in other new States the herald of the Cross will be met with infidelity, intemperance, and worldliness. These will stand, as they now do, in keen competition for the control of these States. Anarchy and everything that threatens public security will spring from unevangelized masses. In addition to all these evils which are met elsewhere, we have to meet the fact that in this America of ours 40,000 Indians and 175,000 American-born Mexicans are living without the pure Gospel of Jesus Christ which alone can mould and fashion and fit for true citizenship here and happiness hereafter.

In view of all these facts, O Church of Christ, in this favored land, come to the help of the Lord, to the help of the Lord against the mighty!

“ The time of hope

And of probation speeds on rapid wings

Swift and returnless; what thou hast to do

Do with thy might. Haste, lift aloud thy voice

And publish to the border of the pit

The resurrection. Then when the ransomed come

With gladness unto Zion, thou shalt joy to hear

The valley and the hills break forth
Before thee into singing. Thou shalt join
The raptured strain, exulting that the Lord
Jehovah, God Omnipotent; doth reign
O'er all the earth."

"With heav'nly weapons I have fought
the battles of the Lord."

s it has bless'd the past ;

NATIVE MEXICAN WORKERS.

(See Frontispiece.)

1. Rev. John M. Whitlock, . . . Lumberton, N. M.
2. Vincente F. Romero (Lic.), . . . Taos, N. M.
3. Juan G. Quintana, . . . Las Cruces, N. M.
4. Lucas Martinez, . . . Vallecitos, N. M.
5. Juan B. Torres, . . . Raton, N. M.
6. Juan Baros (student), . . . Albuquerque, N. M.
7. Eliseo C. Cordova (student), Albuquerque, N. M.
8. Juan G. Sanchez, . . . Las Vegas, N. M.
9. Tomas Atencio (student), . . . Chimayo, N. M.
10. Manuel Barcelon, . . . Hall's Peak, N. M.
11. Rafael Q. Martinez, . . . Metcalf, Ariz.
12. Manuel Sandoval, . . . Chacon, N. M.
13. Rev. Gabino Rendon, . . . Santa Fé, N. M.
14. Teofilo Tafoya (student), . . . Albuquerque, N. M.
15. Rev. José Yñes Perea, . . . Pajarito, N. M.
16. Sam Sant Van Wagner (student),
Albuquerque, N. M.
17. Rev. John Mordy, . . . , Laguna, N. M.
18. Abelino Aguirre, . . . Peñasco, N. M.
19. Rev. William Wallace, * . . . Saltillo, Mexico.
20. Rev. Henry C. Thomson, D. D.,†
Albuquerque, N. M.
21. Rev. Matthias Matthieson, . . . Socorro, N. M.
22. José Emitterio Cruz, . . . Trementina, N. M.
23. Rev. Manuel Madrid, . . . Mora, N. M.

* Assisting in conference by request.

† In charge of Training Class for Evangelists.